The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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The Independent.

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Our Special Contributors.

SUMMING UP IN ITALY.

(INSCRIBED TO INTELLIGENT PUBLICS OUT OF IT.)

BY ELIZABETH BARRETT BROWNING.

[THE following graphic poem will explain, among other things, Mrs. Browning's views of Louis Napoleon, and her reasons for holding them.—EDS. INDEPENDENT.]

I.

OBSERVE how it will be at last,
When our Italy stands at full stature,
A year ago tied down so fast
That the cord cut the quick of her nature!
You'll honor the deed and its scope,
Then, in logical sequence upon it,
Will use up the remnants of rope
By hanging the men who have done it.

II.

The speech in the Commons which hits you
A sketch off, how dungeons must feel,—
The official dispatch, which commits you
From stamping out groans with your heel,—
Suggestions in journal or book for
Good efforts,—are praised . . . as is meet
But what in this world can men look for,
Who only achieve and complete?

III.

True, you've praise for the fireman, who sets his
Brave face to the ax of the flame,
Disappears in the smoke, and then fetches
A babe down, or idiot that's lame,—
For the boor even, who rescues through pity
A sheep from the brute who would kick it:
But saviors of nations!—'tis pretty,
And doubtful: they *may* be so wicked!

IV.

Azeglio, Farini, Mamiani,
Ricasoli,—doubt by the dozen!—here's
Pepoli too, and Cipriani,
Imperial cousins and cogeners;
Arese, Laiatico, courtly
Of manners, if stringent of mouth,
Garibaldi—we'll come to him shortly,
(As soon as he ends in the south.)

V.

Napoleon,—as strong as ten armies,
Corru't as seven devils,—a fact
You accede to, then seek where the harm is
Drained off from the man to his act,
And find . . . a free nation. Suppose
Some hell-brood in Eden's sweet greenery,
Convoked for creating . . . a rose!—
Would it suit the infernal machinery?

VI.

Cavour,—to the despot's desire,
Who his own thought so craftily marries,
What is he but just a thin wire
For conducting the lightning from Paris?
Yes, write down the two as compeers,
Confessing (you would not permit a lie)
He bore up his Piedmont ten years
Till she suddenly smiled and was Italy.

VII.

And the King, with that "stain on his 'scutcheon"s...
Savoy . . . as the case may runs!
If it be not his w[illegible]—with his clutch on
The sword, and his face to the guns.
O first where the battle-storm gathers,
O loyal of heart on the throne,
Let those keep the "graves of their fathers,"
Who quail, in a nerve, from their own!

VIII.

For *thee*;—through the dim Hades-portal
The dream of a voice,—'Blessed thou
Who hast made all thy race twice immortal!
No need of the sepulchers now!—
Left to Bourbons and Hapsburgs, who fester
Above-ground with worm-eaten souls,
While the ghost of some poor feudal jester
Before them strews treaties in holes.'

IX.

—But hush!—am I dreaming a poem
Of Hades, heaven, justice?—not I.
I began too far off, in my proem,
With what men believe and deny.
And, on earth, whatsoever the need is,
(To sum up as thoughtful reviewers,)
The moral of every great deed is
The virtue of slandering the doers.

ELIZABETH BARRETT BROWNING.

* See Diplomatical Correspondence.

THE LOST ONE FOUND.*

THE FIRST STEP ASTRAY.

BY REV. STEPHEN H. TYNG, D.D.

THE two sons went equally astray. The one in the selfish ingratitude of his own heart, in secret rebellion covered for a season by an exterior of decorum, yet afterwards brought to light. The other in the open and manifest indulgence of sensual appetite, sowing to the flesh, and of the flesh reaping corruption. The two stories are separately traced. The younger one is presented first, as finishing his career of folly and vileness, and then recovered, pardoned, and restored. They equally illustrate the lost one; and we can readily comprehend that they may both become also the lost one found. The history of the home, peaceful and attractive, suddenly gives place to the history of the younger wanderer from its shelter and blessedness.

The wandering starts with the youth's own proposal—"The younger of them said to his father." Here the wandering began. The FIRST STEP ASTRAY was in his own heart. The younger one *said*. Ah yes; but how much there was within before he said. A little world of action had been already stirred up there. Out of the abundance of the heart his mouth spake. His youth of comparative innocence had passed by. Its gentle, genial, animated enjoyments had gone. An end had come to its perfection, and his craving, unsatisfied heart was wearied. Sin within aroused new thoughts, new desires, and new conceptions. His will rebelled against authority, and he panted to be free from outward control. His mind was tainted with a new corroding influence, and he longed to indulge propensities now awakened. His affections were alienated from the simplicity of his early love and early satisfactions, and his soul loathed the light food of parental tenderness and fraternal sympathy. There arose a consciousness of separation within himself from all that had been dear to him, and a resistless but mysterious wedge seemed to be driven in between his own heart and all that had made that heart happy in previous years.

It is a secret experience of the young heart. But it is an absorbing one, and a trial of unspeakable importance and influence. The first actual contest is aroused between education, hereditary influence, parental example, the domestic atmosphere, and sin rising and spreading in the heart with its ruinous demands. Who shall tell what instruments have awakened the conflict? It may be some insidious and unholy book, or some concealed and unsuspected companion, or the liberty and free expenditure of some journey, or the opening of some of those multitudes of pictures that are gathered and arrayed to intoxicate and defile our youth. The imagination is excited, the very mystery which covers iniquity becomes its attraction. The sensual appetites are called forth. The world abroad seems a scene of majestic provision for indulgence, and must be tried. The reading secreted and concealed has made the heart already a hypocrite, and destroyed the truthfulness of the character. The youth is no longer free and open in conscious innocence, but dreads discovery and the penetration of others. A complete revolution is accomplished within before anything is done without, and the soul receives a shock, which makes even age to cry out in long years after—"Make me not to possess the iniquities of my youth."

Though this be not a fall from entire native innocence, yet the Scriptural history of the first fall of man illustrates it completely. Read that history. The woman heard the enemy's tale—she saw the tempting provision—she desired the new gratification—she imagined the advantages it would produce—she took of the fruit forbidden—she ate in heedless disobedience;—from being tempted herself, she became the tempter of another;—she yielded to the sin, and found herself destroyed. How many steps were there astray, before a single outward act proclaimed the victory which sin had accomplished! And if this were the process in a soul complete in innocence and ignorance of transgression, how much more rapid, fearful, and ure becomes the ruin in a soul already filled with secret tendencies to sin and encompassed with every possible shape and opportunity of disobedience.

Thus the wandering begins in every youth, and presses on to its completion with more or less rapidity or resistance. A wandering eye, an idle ear, an unbridled tongue, excited appetites, rebelling desires, unrestrained tempers, successively and in their several turns and places seem to force the inward sin. The youth becomes weary of God and his service, regarding religion as a bondage, and the Sabbath with disgust; and anxious only to break from the restraining power of home, without an actual violence to the affections and authority which have distinguished and adorned it. How often have we seen it in youth religiously educated, and even promising in the early prospects of personal religion. Tired of church,—tired of religion,—tired of the people who are on the side of it; longing to see, to try, to taste the world in the pleasures and gains which it offers, with whatever risk of falling into snares, or even actual degradation.

How much may have occurred within the young man's heart before he "*said*," illustrating other cases, in their more particular details, I must leave to the consciousness of others. But no complaint was uttered of the father's injustice, nor does the illustration allow the charge of anything on that side in the application which it proposes. He had been kind, tender, and faithful. Generous, we should say, to a fault. His kindness still continuing when he complied with the request, and to his own disadvantage, meeting the wishes of his son. When we carry this paternal illustration up to God—he saw the whole result of the first experiment, as he still does the history of each one, from the beginning. But he allows the sinner to be taught by his own folly, and to see in his own experience how evil and bitter a thing it is to depart from the Living God. We can never charge him with unkindness, or lay the burden of our sins, or the sorrows that flow from our sins, upon him. And when in true repentance we are brought back to him, we loathe ourselves, we take the shame and confusion of face to ourselves, but we have nothing to say of our Gracious God, but that he has ever been full of loving-kindness and tender mercies toward us.

When we bring down the illustration of the Father to the intermediate relation and blessing of an earthly father, the youth has often no complaint to make of him, and in no case at last feels the liberty or right to charge the folly or crime of his wanderings there. But suppose the earthly home and youth as I have described, what a crisis is there in this first opening of the youthful heart to the temptations of sin! How earnestly Paul cries out to Timothy, his own son—"Flee youthful lusts,"—"keep thyself pure!" What a gain there is for ever, in the victory then obtained on the side of virtue and holiness! Why need the youth taste the bitter cup of guilty indulgence, or see the polluted scenes and sights of a world lying in its wickedness? Why may he not maintain the integrity of his character—the purity of his life—and his childish love of home, and the joys and blessedness of a godly, Christian home? Certainly multitudes do. They never go vitally astray. They never yield their members to be the instruments of unrighteousness unto sin, or stoop to taste the defilements of a sensual or a giddy life. Though not truly sanctified in childhood, they are restrained and kept from evil. And their conversion, though it find abounding inward sin to mourn, brings up no polluting vileness of the life to fill the soul with groanings which cannot be uttered, or to charge the sorrows of the future life with a corrupted imagination which cannot be cleansed.

A well-beloved youth whom I knew was a complete illustration of this restraining influence. Beauty marked his person—wealth adorned his condition. Every worldly attraction was around his dwelling. Every conceivable opportunity of indulgence was within his reach. His nature was earnest and vigorous. And though brought up under all the influence of religion at home, those who most wisely loved him, trembled for him, when his opening years forced him into contact with the world. His school and college life took him from home. His circumstances attracted around him the gayest and idlest companions. His cheerfulness delighted in mirth. His talent made mirth at his pleasure for all. Ah—few knew what he went through to test his principles and his instruction. His college companions stimulated the worst propensities within him. The array of books and pictures which form the secret agencies of defilement in our colleges, and aiding the influence of which are so many of the stories and allusions of classical learning, led him in one line of temptation to the very verge of ruin,—when the remembrance of his mother and sisters at home, so beloved, to be outraged by his compliance,—arrested him with the sternness of a resistless appeal, and he started back. His social relations brought him multiplied invitations to the card-table and the billiard-room; and again and again, on the eve of yielding, his pure and peaceful home came up again, and he had strength to utter a solemn No, and he never knew a game of either. The college supper more than once threatened his destruction in its provisions for intoxication,—and once only prevailed, giving him a subsequent shock which secured his final liberty. He came to maturity sadly tempted, but wonderfully restrained. He had strength given him to fight the battle thoroughly in his own heart, and needed not to unwind the habits of outward defilement and sin in open conduct. Grace found him, a tried and chosen vessel, and made him a noble and shining instrument of usefulness to others. Ah, often in the course, his heart was tempted to "*say*," but the restraining Spirit interposed,—and never in outward, allowed rebellion, did he "*say*" the language of sinful choice or sensual determination. Though tempted much, and seeing much,—from which parental love, had it all been known, would have gladly kept him back,—he still had strength given him to "flee youthful lusts," and to "keep himself pure." Why may not all thus start back, and make their stand there?

S. H. T.

* Entered according to Act of Congress, in the year 1860, by J. Richards, in the Clerk's Office of the United States for the Southern District of New York.

TO CHARLES SUMNER.

[WE take the liberty of mentioning that the initials at the foot of the following poem are those of Mrs. L. W. FELLOWES, a daughter of Rowland Hill, the originator of the Cheap Postage System in England. The lines allude to Mr. Sumner's noble speech on the "Barbarism of Slavery."—EDS. INDEPENDENT.]

As one who wandering lone is sudden stirred
With a wild gush of hidden woodland singing—
Doth picture to himself the beauteous bird
That with sweet concord sets the greenwood ringing,
And gazes eager round—and is full fain
To mark the warbler fair, yet gazes still in vain—

So I, being melted to my inmost soul
By this thy noble plaint for Freedom's sake,
Do grieve that ocean-tides between us roll—
And that I ne'er can see thee strive to break
The shackles, e'en more harsh than those that bind
The slave-born limbs—the shackles of the mind.

Go on, brave heart! and faint not though thy way
Be rough and rude, and torn with many a thorn—
All England would thee hail—if some white day
Thou—(harassed by thy country's bitter scorn)—
Shouldst seek our friendly shore, and rest awhile
Thy wearied soul in this our happy Isle.

Wolverhampton, England. L. W. F.

COUNTRY EPISODES.—NO. 2.

"FREE SOIL."

BY BAYARD TAYLOR.

"FOR and in consideration of the sum of —— dollars, good and lawful money of the state of ——, I, the aforesaid A. B., do hereby convey and transfer to the aforesaid C. D., etc., etc., his heirs, executors, or assignees, all my right, title, and interest in the aforesaid messuage and tract of land," etc., etc. The signatures, duly witnessed, the declaration of the wife, alone in the presence of the magistrate, that she had signed the deed of her own free will, without compulsion on the part of her husband, even the note of registry in the Registrar's office of —— county, were all there. The stiff phrases and redundant tautology of the law, once so absurd, now seemed highly exact and appropriate. Ought not the casket which holds my property to be so thoroughly wrapped and cemented, that not a rat shall find a hole to creep through? Ceries, fifty folios were not too much to secure my right of possession! Let all the synonyms in the English language be exhausted—so much the better. Mrs. Browning tells somebody to say to her: "'Love me, love me, love me,' in silver iteration," and what is true of one kind of love, is true of all kinds. If the deed had simply stated that C. D. had "bought" the land of A. B., I do not think I should have been satisfied. But this luscious lingering upon the circumstance, ringing it over and over upon all words which had a remote approach to the meaning—conveyed, transferred, made over, disposed of, invested with, deeded to, granted, given, empowered—what fullness and richness, what vitality and certainty it gave to the act!

I repeat it, the only positive property is real estate. Not only in imagination, but also in fact. You may hold in your hand a hundred thousand dollars in bank-notes; a sudden puff of wind surprises you, and whisk! away they go. Or you may fall into the water, and they are reduced to a worthless pulp—or the house burns down, and your notes, and jewels, and mortgages are consumed with it. But who ever heard of an estate being blown away, or burned up, or carried off by an absconding defaulter? Did any man ever see a counterfeit farm? The market value of land may fluctuate considerably, but, unless Nature is subjected to violence and outrage, its intrinsic value never varies. It always possesses the same capabilities, if not the same capacities.

There is one feature at least—and, to me, not the least important—wherein the bleakest barren is equal to the most bountiful intervale. Within its limits the proprietor is sovereign lord. He may build, tear down, excavate, fill up, plant, destroy, or do whatever else he will. Yea, he may even (in our own country) write, speak, proselytize, establish a new religious sect, adopt another form of government—provided he still pays his taxes—and in every other way, compatible with the rights of his neighbors, give free play to the eccentricities of his individual nature.

I, at least, in receiving the deed, determined that my land should be "Free Soil." Free to myself, free to my friends, free to all the world,—with certain restrictions to be hereinafter specified. Before proceeding to these, let me note another feature of human nature, which, as *homo sum*, could not have failed to present itself without constituting me a highly exceptional person. I forget whether it was on the first, second, or third visit I made to the old farm, (I believe I went every day for the first week,) when my satisfaction received a check. The ridge running through the property is the highest in the neighborhood, with the exception of one immediately to the north, which conveniently protects it from the cold winds of winter. My own ridge, therefore, commands an extensive view over the regions to the east, south, and west. Through the inlets of cedar-besprinkled lawn between the triple groves, I caught lovely glimpses of other valleys, between me and the distant purple hills. A line of post and-rail was drawn across the middle ground of each picture—it was my line fence! There my sovereignty ceased.

My previous sense of possession, "This is mine," was immediately displaced by the unreasonable longing: "If all that were only mine!" Like the Frenchman, who, sitting down to crust of bread and a cup of water, and being unexpectedly presented with a bottle of wine, growled, "*Peste! vin ordinaire!* you might have given me Burgundy!"—or the child who gets an apple and then cries because he can't have six, I now wanted to feel myself the owner of all the land within the range of vision. My possession was incomplete—it was only *part of a landscape*. Those forests which now so beautifully feather the distant hills may be destroyed at the will of another. I have no power to preserve them. How fortunate are those large landholders in England, who can ride thirty miles in a straight line through their own property! They can mount the highest hill, and all which the rounded sky incloses, belongs to them—stream, forest, meadow, mountain, village, mills, and mines!

But presently an inner voice whispered: "*Great estates* are a curse. They flatter the selfish pride of one man, that a thousand others may be homeless. You, who rejoice in the soil you have just achieved, finding therein a better right to residence on the earth, would you crowd out others from the same privilege? You, with your fields and groves, would you grudge the laborer his single acre, or yonder farmer his hillsides, made dearer to him by the labors of his fathers for a hundred and fifty years? Have you not soil enough for the exercise of your coveted freedom? Were all the land yours, to the furthest hill, you would stand upon that, and extend your wishes to the next horizon. He has enough who makes a wise use of his property. Beware! for there have been those, who, not satisfied with ten thousand acres, were reduced to seek contentment at last in six feet of earth!"

Besides, I thought, this is but the *outside* of my farm. Possession is not merely the superficial area: it extends, legally, to the center of the earth. I own, therefore, a narrow strip of territory nearly four thousand miles in length! Truly I cannot travel to the end of my dominion; what of that?—I have no desire to do so. And above me, the seas of blue air, the dark, superimposing space—all is mine, half-way to the nearest star, where I join atmospheres with some far-off neighbor! The scattered clouds, as they pass over, the rain, the rainbow, lightnings and meteoric fires, become my temporary chattels. Under my feet, what unknown riches may not exist!—beds of precious minerals, geodes of jewels, sparry caverns, sections of subterranean seas, and furnaces heated from the central fire! This is wealth which, indeed, would not be received as collateral security for a loan, but it is therefore none the less satisfactory to the imagination.

Standing, once, on the lawn at Farringford, I congratulated Alfred Tennyson on the beauty of *his* view across the Solent, to the blue, wavy outline of the New Forest. "Yes," he answered, "but it wants another feature—three summits of perpetual snow, yonder!" pointing to the northwest. To make my landscape complete, not only those three peaks are required, (also in the northwest,) but a lake or a river in one of the intervening valleys. Until I can procure them, I construct temporary Alps from the masses of sun-gilded *cumuli* which settle along the western horizon, and flatter myself that I shall be able to see a distant river from the top of my future house. The changes of the atmosphere—the shifting of some prevailing tone in the colors of the landscape—give me, virtually, the range of many lands. My property may lie in Norway, in America, or in Andalusia: it depends upon the sky. Usually, however, it represents the midland vales of England—undulating, deep in the richest foliage, intersected with lanes of hawthorn and clematis, and dotted with old stone country-houses and capacious barns. The sentiment of the scenery is the same—order, peace, and home comfort.

But I have wandered away from the proposed disposition of my farm. It is to be Free Soil, I have said—whereby I do not mean the narrower political, but the larger social sense of the phrase. If I am lord of my own acres, (as the politicians say, addressing their agricultural constituents,) I can certainly establish my own social laws. In the first place, I proclaim the decrees of Fashion, so far as dress is concerned, to be null and void, anywhere inside of my line-fence. No gentleman shall there be obliged to cut his throat with dog-collars, nor any lady to present the appearance of a smashed skull, by wearing the hideous new bonnet. Understand that I do not prescribe; I merely abrogate: my guests are at liberty to wear the most frightful costumes, if they please. I prefer beauty to deformity—that is all.

Thought and speech (unnecessary profanity excepted, which, indeed, is not to be presumed of any of my guests) shall be as free as possible. My political, religious, or literary antagonist, if he be not inadmissible on personal grounds, shall have free range of my woods and fields. Believing that men can only be justly estimated by their character, not by their opinions, I shall ask no man to declare himself on the foregoing points. I have been treated with brotherly kindness by pious Mussulmans and noble-hearted heathen: God forbid that I should possess a narrower soul than they! There is one class of characters, however, which will be tolerated on no condition. Hypocritical, insincere, time-serving creatures, shams of all kinds, men with creaking boots, stealthy cat-step, oily faces, and large soft hands, (which they are always rubbing)—for such there is no entrance. To this class belong most of the Pharisees, who, it is needless to say, are excluded, severally and collectively. The other variety—the men with thin faces, bilious, sallow complexions, and mouths depressed at the corners, with a melancholy aridity of face—the human Saharas, in fact—will not seek me.

While I am upon the subject of Prohibition, it occurs to me that there are two other classes of men to whom the taboo must necessarily be applied. Those who worship the Golden Calf, to the exclusion of all other gods, are sometimes men of acquirements, agreeable talkers, candid and consistent characters, even. Where their stinginess is hereditary or congenital, I can make great allowance for it. I could have torn down every fence to let Wordsworth in. Pope, who spent a thousand pounds on his garden, would be welcome, were he living. But in these examples, the esthetic sense was as fully developed as the acquisitive faculty. Where the latter predominates, without any counterbalancing grace of mind, it is sure to protrude hatefully in all directions. My trees, for instance, would become so much standing lumber, my lawn a hay-field, my violets "trash," in the eyes of a genuine miser. My oaks would consider it an insult to be forced to cast their summer shadow on such a head.

At the outer gate I shall hang up a large board, with the inscription, "NO ADMITTANCE FOR BORES." Not that I expect it will do much good—for the Bore never seems to know that he *is* a bore. I have known some so pronounced in character that they might almost be classed under the genus Vampyre, who yet imagined themselves the most charming persons in the world. Unexceptionably dressed, booted, gloved, and perfumed regardless of expense, they resembled automatic figures, and exhausted you in your attempts to find a soul, or to infuse one into them. You may cry *Procul, O procul!* until you are hoarse. They draw all the nearer, complacently supposing that their parrot-phrases are the certain "Open Sesame!" to your spiritual crypts. May my Dryads and Hamadryads—or, if these fail, my underground gnomes—find some spell to keep them off! If every other charm fails, I think I shall have a special chamber in my house for their accommodation, a reproduction of the *Folterkammer* or torture-chamber of the Middle Ages, where they shall sleep between sackcloth sheets, breathe carbonic acid gas, and be visited at midnight by My Skeleton, which shall issue from its closet in the corner. I shall also assume a character for their benefit—ridicule their ideas, (if they have any,) shock their prejudices, (which they always have,) and so relieve myself of the disgust which I feel for them by making them disgusted with me.

With the foregoing exceptions, all honest men and women are free to my soil. Antagonism does not preclude respect or admiration. I shall be happy to see Mr. H., the young Virginian Christian, feeling confident that he will not attempt to muzzle me on my own ground. But of all visitors, that class described by Wordsworth in his "Poet's Grave" will be most welcome. The Poet, whether known, or unknown, shall have the range of my pastures. He may come, with his brother, the Artist, by his side: no questions will be asked: the gate will open of itself: the trees will drop their branches in salute, and if the house be built, banners will suddenly unfold from the topmost tower. They may lie in the tropical shade of sassafras trees or bury themselves in arbors of wild-grape; listen to the song of the wind in the pines, or track the hidden brook under its banks of concealing fern. I can number five poets, already, who have given their benediction to the landscape, and one of them whom Nature has taken to her heart as an accepted lover, said to me, in the hearing of my trees: "Spare them, every one!" With such guests, no secret beauty of my possession shall remain undiscovered. Every mind shall be associated with new grace, some overlooked beauty, until I shall live, as in some island of a tropic sea, enringed with enchanted warmth and bloom.

Thus much may Life grant to me—but can I keep out the spectral visitors which enter every door? Will not Care leap over my fence from her perch behind the horseman? Will not the tutelar deity of these United States—the goddess Worry—compel me to erect an altar for her worship? Ah, me! the soil that is free to light must be free also to shadow. The sun shines upon my southward-sloping lawn, but sometimes a gloomy rain comes over the northern hill. Well, if Care but come hand-in-hand with Cheerfulness—if the statue of Patience look with composed face upon the knit brows of Worry—my soil shall be free, even to the persecuting deities! Like Polycrates, I shall now and then throw a ring into the sea. To enjoy the loan of Peace, which we borrow from a Power outside of this bankrupt world, we must pay an interest of at least ten per cent. of Trouble.

But individual freedom is so rare a blessing as to be worth any price a man can pay. Therefore, whatever visitors take advantage of the open gate, no immunity would be quite so bad as a padlock. The gate shall stay open—*nailed* back, if need be, like the hospitable doors of Tartary—and the Soil shall be Free!

B. T.

A POET TO A PROPHET.

[WE have stolen from the pages of a friend's album the following lines written by one of our Special Contributors and addressed to another.—EDS. INDEPENDENT.]

To George B. Cheever.

Take up the mantle which the prophets wore;
Warn with their warnings; show the Christ once more
Bound, scourged, and crucified in his blameless poor;
And shake above our land
The unquenched bolts that blazed in Hosea's hand!

1st Ninth Mo., 1860. JOHN G. WHITTIER.

JOHN B. GOUGH AND THE TEMPERANCE REFORM.

BY REV. THEODORE L. CUYLER.

THE return of Mr. Gough from Great Britain, with all his triumphal honors fresh upon him, affords a fitting opportunity for a word or two upon the man himself, and the grand work of beneficence which he represents. The three years he has passed in his native land have been rich in great results; he does not leave the temperance reform in the state in which he found it when he landed at Liverpool in 1857. During his late visit to Britain he has delivered about five hundred addresses to about one million of auditors, embracing all classes, from peers of the realm to the "smutched artificers" of the manufacturing towns. Under the persuasions of his unrivaled oratory no less than 12,000 persons have been induced to take the pledge of total abstinence. Decaying organizations have been revived. New societies have been brought into the field. And into influential circles of society never before reached, the arousing truths of the drinker's peril and the drinker's doom have been carried by this prince of dramatic orators. To Mr. Gough belongs the unquestioned honor of having addressed a greater number of human beings, and of having achieved a larger number of oratorical successes, than any public speaker of the age. It is very amusing to listen to some of Mr. G.'s piquant narratives of his late visit—of his interviews with celebrities—of the adroit manner in which he turned the tables upon a boisterous thousand or two of Oxford students who turned out on the first evening of his engagement to "put down the fanatic." He tells a good story of the impression which he produced upon Soyer, the celebrated French professor of gastronomy. At the close of his lecture in Drury Lane theater, the mercurial Frenchman came rushing on the stage, with the exclamation, "Oh! you are a most vonderfool leetle man—a vonderfool man! and now, if you vill come down to my club-house, I vill give you my leetle book on *Cook*." Well might the Frenchman style a man "vonderful" who could speak *ninety-five* times in monster London to crowded houses on the threadbare topic of temperance! And to the last the charm never wore off. At his closing demonstration, which was as thronged as the opening one three years ago, Mr. Gough received a private gift of affection from Lord Shaftesbury, and a farewell address signed by three hundred distinguished divines, reformers, and civilians. At Liverpool a great concourse of friends "accompanied him to the ship," and gave him such a parting cheer upon the wharf as that which rang for Jenny Lind upon the same spot ten years before.

As we read the inspiring record of these merited honors bestowed upon our beloved brother, our thoughts wander back to the dark hours of trial and persecution through which he once passed when friends were few; and farther back still to the first evening on which we ever listened to his magic eloquence. It was during our student days at P——. As we entered the house we found it already packed by the most refined and polished citizens of a collegiate town. Public expectation was raised to the highest pitch. In the pulpit sat the venerable Dr. Miller; before him sat the Alexanders Dod and President Carnahan; they all sleep now side by side in the village church-yard. Presently there was a stir in the crowded aisle, and a pale youth—slender and boyish in figure—made his way to the rostrum. The long locks, now turning iron-gray, were then as glossy as the raven's wing; the voice now somewhat raspish from long use, then sounded soft as a lute, though rising at times into the sonorous swell of a trumpet. When introduced to the audience, he stood for a few moments with his eye bent on the floor—twirled his fingers awkwardly—uttered a few commonplace words, and evidently let his overexpectant auditors down to the lowest possible point. This was a part of his consummate art. It is yet; for he knows that when he comes before an assembly, his own fame is his greatest rival. He must dispel an illusion or two at the outset.

After a few minutes spent in fumbling at the loose edges of his theme, the orator exclaimed, "My friends, when the temperance reform originated, it was among the middling classes, and like a mine exploded in the sand, it soon did its work without any violent concussion. Then came the Washingtonian movement, when the match was kindled in the solid granite of the lower orders, and the mighty reverberation shook the nation. And now to-night I wish to thrust a fusee into the upper strata." This happy geological simile was received with pleasant surprise by his refined audience—their surprise increased as one flash followed another—surprise gave way to wondering delight—the ouse grew still as the grave, and ere twenty minutes had elapsed he had gained the undisputed sway of every heart before him. For two whole hours he held us captive at his will: at one moment convulsing us with laughter, and in the next so touching the flintiest rock with master touch, that the waters gushed forth. While he told a story with more delicious humor than any man we ever heard, we soon discovered that his *forte* was not in his fun, but in his rare power to stir the fount of tears. Some of his passages equal Dickens's best;—and with the addition of what Dickens so painfully lacks—*true religion*. His description of the scene when the safety of the "Atlantic" was announced—of the lad rescued from the burning house—of the weeping woman who presents to him the little handkerchief that had wiped away her own tears—of the lean, pale wife who shows the bruise on her scarred neck, and yet excuses her husband because the brute was drunk. These and a thousand other touches were worthy of the hand that portrayed the trial of "Fagin," and drew the sweet face of *little Nell*. No orator was ever more courageously natural. None ever knew better how to touch those chords that make the whole world kin. There was a characteristic point in old President Nott's pithy remark that "the Almighty educated Mr. Gough."

This consummate orator and Christian philanthropist is once more among us. There can be no doubt that a cordial reception awaits him in every city and village of the republic. He left the temperance cause vigorous in Great Britain. He finds it feeble and depressed in the United States. Prohibitory laws have been repealed in several states, and are openly set at defiance in some others. The old total abstinence societies have been largely disbanded, and the pledge is seldom circulated in a public meeting. The pulpit does not speak out with its wonted frequency and boldness against drinking usages and the traffic in alcoholic poisons. The wine-bottle is slyly stealing back to the dinner tables even of some professing Christians; and at more than one-half of the wedding parties we attend, there is a huge bowl "with a stick in it"—not hidden away in a closet, but conspicuously paraded. Such men as Albert Barnes, after years of faithful temperance labor, have not hesitated to declare that the "cause of prohibition has met with a Waterloo defeat."

This is the dark side of the picture which meets the eye of our returning brother. No one will detect it sooner, or more sadly than he. But there are bright spots and gladdening amid the *penumbra* of this temperance eclipse. One of these cheering spots is presented in the aroused activity of the "Sons of Temperance" in his own state of Massachusetts. Never have that useful order been more vigorous and healthful in the old Bay State than now. Throughout the Union there is a vast deal of sinew in this order yet. It numbers 94,500 members, and has some $250,000 in its many treasuries. The order of "Good Templars" contains 96,000 contributing members, who forswear drinking, swearing, and (unless we are mistaken) even tobacco-tinctured saliva, as an ornament to house-floors and pulpit-stairs. In one or two states, efficient "alliances" are in existence. Maine and Vermont stand true to their prohibitory laws, and in both those staunch Puritan states there is but little mercy shown to a slave-catcher or a grog-seller. Other tokens of good cheer gleam here and there on the temperance horizon, the heralds, we trust, of a breaking dawn. The veterans, Lyman Beecher, Dow, Marsh, Delavan, and Frelinghuysen still abide with us, ready with aged hands to pronounce their benediction on a new crusade against the foe accursed of God and man. Has not the time come for a revival of the temperance work, in its double aspect of total abstinence and of legal suppression of the wicked traffic? And is there a better man to sound the battle-cry to a fresh onset than JOHN B. GOUGH?

T. L. C.

THE STRUGGLE OF 1860.

BY HORACE GREELEY.

Two antagonist criticisms assail the Republican host now advancing to take possession of the Federal Government: "Too fast," and "Too slow."

"You go too far!" shouts the timid writer who follows that host afar off; "*we*, too, are hostile to the Extension of Slavery; but we cannot abide your Sumners, Seward's, Chases, Hales, Burlingames, who make war on Slavery itself. Why don't you continually reiterate your unqualified devotion to the Union, your inflexible repugnance to any interference with Slavery in the States where it has a legal existence, your determination to enforce the Fugitive-Slave Law, and to uphold all the rights of the South? Thousands are repelled from you by the vehement and sweeping Anti-Slavery inculcations of Giddings, Lovejoy, and Cassius M. Clay: why do you not disavow them?"

"You don't go half far enough!" shout an equally vehement if somewhat less numerous crowd, composed of earnest, thorough, uncompromising Abolitionists, including the whole membership of three or four respectable Christian denominations: "why don't you come out squarely against Slavery *always* and *everywhere*? You gain nothing by temporizing: the South hates you and fights you no less than if you were not only almost but altogether such as we are. Her mercantile and political vassals could not be more bitterly inimical to you than they are: Then why not declare for Abolition in the States as well as Prohibition in the Territories, and strike for a result worth having? Why not enable us to unite with and strengthen you?"

To these last, we answer:

The Republican party was called into existence by a treacherous attempt to open to Slavery the Territories shielded therefrom by the Missouri Compact. It embraced men of very diverse views and purposes—Radicals, who hate oppression and injustice any where; Conservatives, who condemn the violation, in the interest of Slavery, of blighted faith. Outside of the party, each follows the dictates of his own judgment and conscience; but, when acting as Republicans, we must act with good faith to each other and to our common purpose. We are united on the basis of resistance to the Extension of Slavery and to any measures tending to legalize or practically establish it in any portion of the common Territories of our Union. We are united in support of the Free Homestead policy, which clearly tends to encircle the dominion of Slavery with the quarter sections of free laboring whites. We believe our opposition to Slavery is carried as far as it should be by any National party: we know it is carried as far as it *can be*. Were we to adopt your views and follow your suggestions, we should be divided and crushed out in nearly every State. So we choose to do what good is practicable, rather than fail in attempting the impossible. If you therefore refuse to act with us, we regret it; but we must obey our convictions of duty and policy rather than rush on ruin by following your counsels.

But it is not true—though good men have asserted it—that the Republicans are "in favor of Slavery where it exists, but against it where it does not." We are opposed to it everywhere—in Brazil or Cuba, Russia or Turkey, Virginia or Texas, as well as in Kansas or New Mexico. We pray God in His own good time to make an end of it everywhere, and would gladly, gratefully, have that time come in our day. There is not to-day a Republican in any Slave State who is not in favor of the earliest possible banishment of Slavery from that State, and from every other. We all rejoice at any evidence from time to time afforded that the fabric of Human Bondage totters to its fall. But if you ask us to undertake the overthrow of Slavery in the States, we must answer, We will each do whatever is within his power to put a speedy end to Slavery; but we citizens of New York or New England have no power over the laws of Virginia or Alabama. We will do our best, whenever opportunity shall be afforded us, to convince the citizens of those States that *they* ought to abolish Slavery within their respective States; but if we were to attempt its abolition there, by external or Federal constraint, we should at once usurp power and repel sympathy. The Virginian who would favor emancipation by the voluntary action of his own State, would resent and resist any effort to effect the same end by the vote or other political action of New York. So we serve the general cause by confining our action within Constitutional limits, and actually accomplish more by scrupulously declining to attempt too much.

Republicanism is essentially defensive—conservative. It seeks to preserve from the blight of slavery the virgin soil of our Union. But it is not *merely* conservative; for it labors to eradicate from the soil of Kansas, of Utah, of New Mexico, the seeds of slavery already planted therein. It contemplates primarily the interest of Free White Labor, for which it struggles to secure the unoccupied territory of the Union; but it is not blind to the great truth that the true interest of each is the interest of all, and that Justice and Humanity are the interest of each and all alike. The Republican party will not, cannot abolish slavery; but, in preventing its further diffusion, it insures its ultimate extinction. It is Slave-Breeding—the rearing of human beings for the uses of Avarice or Lust—that keeps Slavery strong and vital to-day in the border Slave States; it is Slavery Extension which renders Slave-Breeding active and profitable. Had Mr. Jefferson's sweeping proviso of 1784 become law, and been steadily upheld to this day, Slavery in our Union would have been dead long ago; had Louisiana or Florida never been purchased, or had they both been subjected to the slavery prohibition of 1787, Slavery would no longer be formidable among us, and all could see that it was dying out. Our fathers hated Slavery, but they missed its vulnerable part, or failed to persistently profit by their knowledge; we have found that part, and shall not imitate the foolish dog that dropped the bone in his mouth for the larger one he saw outlined in the water beneath him. Let Republicanism accomplish its mission, and we shall then see clearly what is next to be done.

H. G.

Sermons
BY
Henry Ward Beecher.

[Entered according to Act of Congress, in the year 1860, by J. B. Richards, in the Clerk's Office of the United States for the Southern District of New York.]

"MAY grow up into him in all things, which is the head, even Christ."—Eph. iv. 15.

The whole verse reads:

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

The comprehensiveness of the work of grace in the human soul, is nowhere else more nobly set forth than in this letter of Paul to the Church at Ephesus. We are not growing vaguely, nor striving to fill up the outlines which natural law has drawn. There is a definite aim toward which the Holy Ghost is guiding every Christian soul—namely, a character that shall represent the fullness of the Lord Jesus Christ. Here, as often as elsewhere, the apostle would inspire in the disciples a strife for symmetry and perfectness of character, in distinction from fragmentary and desultory Christian efforts.

Men are not to attempt to be Christian men in certain things, at certain times, upon occasion, and for a purpose. They are, rather, to understand that they are called to the Christian life for the sake of establishing a permanent, broad, noble character. The Christian idea of life and character is comprehensive of the whole man, and of the whole of duration. Christ came, not to work a few results, giving men a little more light, and a little more pleasure, than they would have had through the instrumentality of nature. He aims, rather, to reproduce, not the grandeur and the largeness, but the moral quality, of his own character, in his children, according to their dimensions and capacities. It is a great thing, doubtless, to be negatively free from sin; it is a great thing to die triumphantly; it is a thing greater than we can conceive to gain entrance to a heavenly state, and to inherit immortality of bliss; but these are rather, all of them, the concomitants, than the real final end which God seeks. Perfectness of being is God's idea. All these other things spring from that. The development of perfectness of being is the thing that God thinks of, and aims toward. He seeks to rear and train men into such fullness and harmony and power, that they shall represent, each severally in his own sphere, Divinity.

The words of our context are very emphatic:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

This Divine work, then, according to this conception of it, will include five elements.

1. Pervasiveness. The Divine influence is to penetrate every part of the soul, to the very root. It is not a mere gilding of surface of any or every part. It is not light and warmth superficially exerted. It is an energetic, penetrating power, that goes down to the very marrow, piercing to the secret and source of life.

2. It is to be comprehensive. The work of God requires the whole soul and body. One part of the mind is not to be priest for the other parts. The highest, the lowest, every faculty, is to be pervasively Christianized; and every element, every activity, every throb of these, is to be characteristically Christian.

3. Nor is this to be the isolated perfection of separate parts. But, while each faculty is to be developed, controlled, and made active, by the influence of God, they are all to be co-operative, and perfectly harmonious each with the other. For no one faculty ever can be perfect in its own selfhood. We are so made that each part needs each, and we come to our fulness altogether, or not at all.

4. This Christian development is also to have in it an element of power. There is to be great fullness, energy, and fruitfulness, in each part, and in the whole. A man's Christian attainments are not to exhaust him so that he shall have spent all his strength and energy in gaining a gracious symmetry, leaving nothing but quietism—a certain calm, half-glimmering brightness, that has in it no radiation, striking its beams out afar; no power of working effects. The Christian is to be developed as a noble vine is, fitly laid in, and perfectly trained, and with wood well ripened, that then, from the root to the very topmost branch, it may give forth, in great abundance and full ripeness, the sweetest fruit. Christ said, "Herein is my Father glorified, that ye bring forth much fruit."

5, and lastly. This Christian estate is not, like some rare and excessive exertion, to be transient. It is a permanent state. When once we touch it, we are never to depart from it. The mind is to rise into this high Divine character, as into its own true nature. The Divine idea of the human character is not that of fugitive glory, not some exhibition reared up for a purpose, glowing and coruscating for a time; and then sinking into darkness, and being put out of the way.

God is universal Father. Heaven is universal Home. Men are the great realm of God's children. Time and the world are the nursery and school-house. God prepares to rear, develop, educate, and establish in all nobility of goodness, in all sweetness of purity, in all beauty of justice, in all grandeur of power, those children that are to be his household companions for evermore. He in us is preparing company for himself. Where he is, there also are we to be. And the work to be done for himself in us is, therefore, no fragmentary, superficial work, but perfect, enduring, glorious.

I remark, in view of this explanation of the text:

I. The work of Christ in the soul is to include every element of the soul, and every element, likewise, of human life. We cannot be "workers together with God" unless we accept his comprehensive design, and strive for the same ends that he does. We are to bring every thought into subjection to Christ. And our religion is not simply to pervade our life; but, rather, our life itself, and the whole and every part of it, is to be our religion. Religion is the way a man carries himself toward God and toward men. In part it is his reason; in part his moral sentiment; in part his social affection; in part his body. It is what he does, what he thinks, what he feels, what he is. A man's religion is himself. No man has any religion separated from the totality of his life. Has a man a character and manners beside? or is not the term *manners* a designation of the way the whole man carries himself? Is a man one thing, and his power something else? or is not *power* the word that signifies the co-operative exertion of the whole man? And religion is not a certain something separate from man, as a dewdrop on the clover-head is separate from the flower. It is the *man*. It is the term that signifies the moral direction of the whole of human life.

This is in marked contrast to the popular ideas of religion. Some men think of religion as if it were, on the whole, simply a title to heaven. They love the hymn, "When I can read my title clear." They understand deeds, and titles, and conveyances. Their heavenly title seems to them, in the earlier part of their religious experience, to be disputed. It is as if the devil were some sneaking man seeking to invalidate their title to their property. They go into court, invalidate the claim of their adversary, and establish their own. That is to say, they are awakened, convicted, and converted. And now they say, "I have a title to heaven." It is as if a man had a large estate which he was carrying on in a certain way, and for which there had risen up a claimant, and he went before the tribunals, and there contested his right, and got a verdict in his favor, and then returned home, and lived on the estate as before, without repairing the fences, without better tilling it, without building new mansions upon it, but allowing it to remain the same old thistle-grown estate that it was before; the only change being that his title to it is confirmed, so that he can say, "I own it." There are a great many men to whom religion seems to be simply the authentication of their title to heaven. When they think they have obtained it, they say to themselves, "Now, whatever may befall the world, while they have a heritage, perhaps, of brimstone and fire, I am called, elected, sealed, and adopted. I am going to heaven! But their life remains the same as before." They are no better, no more honorable, no more truthful, no more spiritual, no more devout, no more holy.

Others vary the idea slightly. They are pretty well off; but they would like to make some provision for the future. Just as a man says, "I have money and property enough now, to be sure, but who knows what the future may bring forth? I will invest five thousand dollars in Western land. By-and-by I may retire, or I may meet reverses, and then I will fall back on that. I like to have a certain amount out of the way, not included in my active, floating business capital, to rely upon in case of emergency." Some men have about the same idea respecting religion. They like to have a little estate of piety one side of them, so that when they are ready to retire from the scenes of secular life, or when troubles overtake them, they can go into that and have a good time.

Some men's idea of religion is that it bears the same relation to life and character that a farmer's garden does to his farm. On the farm great root crops, and grain crops, and crops of grass are raised; but on the quarter-acre just before the house, are raised the finer esculent vegetables, and the finer fruits—strawberries, currants, cherries, plums, and what not. And there, if anywhere, flowers are cultivated. Nowhere else are fruits and flowers grown except in the garden, and the orchard near by the garden. Everywhere else but in the orchard, in the garden, and in the little door-yard, marketable commodities are found. The great body of the farm is without fruits and flowers, and is given up to coarser things. Now in the natural world you can raise flowers in the garden sufficient for the house, but not in piety. If a man has piety, it sheds its influence throughout his life, as the sun pours its light over the earth. The sun cannot rise on half a continent. Its beams reach across a hemisphere; and daily it rolls around the globe. And a man cannot say, "Here I will have my worldly affairs, and here I will have my piety." There is no such thing as parceling out a man's life in this way. We are to grow up into Christ *in all things*, or we shall not grow at all in accordance with the Divine idea of Christian character. How utterly unworthy is any such conception of piety! and, on the other hand, how glorious and noble is the conception of a perfected manhood!

II. According to the Divine idea of character, there is to be a Christianization, not only of the soul in general, but of each of its separate faculties in particular. Not only are we converted in general, but every faculty is to be especially converted according to its nature. I would not decry those experiences which ordinarily precede the active development of religious life, but I would not have any man suppose that a mere charge of the sovereign purpose and direction of his life is all the conversion he needs. For every single faculty of our nature is to be subdued to the Divine law of love. By nature we are selfish: by grace we are to become benevolent. Every faculty is to go through its separate conflict, struggle, and subjugation. Every one is to be penetrated by the peculiar spirit of Christ.

There must, therefore, be a work of Christianization in each one of us upon the intellect. A man must be a Christian as well as a secular man, and must use his intellect according to the Christian spirit and the Christian law. There are many Christian men, so-called, who are in some sense touched with the Christian spirit, but who do not hold their intellect subject to the law of Christ, nor use it in a peculiarly Christian way. There are multitudes of other so-called Christian men who hold and use their intellect with arrogance and pride, and with an intolerance that is condemnatory not only of all wickedness, but all that are wicked round about them. But the intellect is to be characterized by humility and purity, conjoined to a sensibility to the truth, whatever it may be, and whatever it may require. There is to be a Christianization of the intellect not often found.

The imagination, also, is to be Christianized. It is not enough that a man has had a strife generally with his evil nature, conviction of sin, and conversion into Jesus Christ. This is well enough for a beginning; but in process of development there ought to be a distinct cultivation of the imagination, according to the law of Christ. The work of imagination is to be strictly Christian. *Faith* is only another word for *imagination*. That is to say, our ideality exercised upon things invisible and spiritual, is faith in the largest sense of that term. In the sphere of faith there is more experience of a consecrated ideality than in any other. But in all the excursions of fancy, in all the workings of daily life for making the household light and labor pleasant, in all that tends toward refinement, in the whole realm of taste and beauty, there is to be a Christianization of the imagination.

So the conscience is to be Christianized. It is not enough to have a conscience. A man may be under the dominion of conscience, and it may be a heathen conscience. It may be hard, exacting, and condemnatory; whereas, a Christian conscience is a conscience educated in the school of love, tempered, sweetened, softened—in short, *Christianized*.

The faculty of worship is to be Christianized. Some men worship largely upon the influence of veneration. Other men worship only upon the impulse of education. As there are natural arithmeticians, and those that to become arithmeticians have to learn by hard study the simplest rules of arithmetic; so some men are natural worshipers, and some become worshipers only by sedulous education. But those in whom the sentiment of veneration is large, are apt to be blind worshipers. The faculty of veneration is itself to be educated into Christ, and every one of its offices is to be made Christian. For, according to the law of Nature, fear and dread are the handmaids of worship. Worship should be festive; but ever since the ascetic element entered it, it has been the darkest and most dreaded thing possible. Men have symbolized it in their churches. Stone above, stone below, and stone on either hand! Darkness in the roof, and darkness in the window! Churches have been crypts. It would seem as though men had drawn their conceptions of the sanctuary from the place of worship of the earlier Christians who were forced to worship under ground. Cathedrals and churches have been dimly lighted; and the little light that has come into them has come through paint and ground glass, in a way that has misinterpreted God's sunlight. And men have entered them shuddering, and on tiptoe, as if the presence of God was to be dreaded; have bowed down as if to worship him was the most terrible thing in the world; have risen up scarcely daring to whisper; and have hurried out as if they had been disembodied spirits, rather than warm-hearted men of flesh and blood. The conception of worship has been somber and dark. It has been heathen; for the conception of worship in Christ's time was as light as the canopy of heaven. A most noble doctrine of Christian life was that which the Savior taught when he declared that whatever proceeded from any heart Godward, was true worship; and that not in Jerusalem, nor in the mountain of Samaria, nor in any one place, but wherever a heart went out to God, was acceptable worship. In that great teaching Christ showed us that worship is to be Christianized. We are in the bondage of old superstition, and the worship of nine hundred and ninety-nine churches in a thousand is yet tinged with the somberness illustrative of the heathen element of fear. The lightness, the gayety, the cheer of true worship, is but little known among men. What the hilarity of children is, breaking away from masters and schools, and romping home to overpower the household with joy, such is to be the worship of God's children. The name of *Father* ought not to make any man tremble that is a child.

So, also, the affections, in all their domestic relationships, are to have that imposed upon them by which they shall cease to be natural affections, and become Christianized. They are to move according to the higher conceptions of Christian truth. They are to dissociate themselves from selfish instincts, and unite themselves to higher and nobler feelings, so that they shall glow as do drops of rains when the sun shines through them.

In like manner, upon our passions, and all those faculties which relate to our physical life, there is to be the same change wrought. They are to be Christianized. The work is therefore but begun when we are converted. Is a man beginning to be a Christian? Is he entering upon his work? His conversion does not end it. It but commences it. The whole of a man's life is scarcely sufficient to perfect his Christian work. It does not do it. There is to be an Indian summer—an after summer. We shall be perfect only when God shines with the beams of his own presence upon us.

III. While this goes on within, the whole complex apparatus of outward life, its modes, processes, habits, must conform to the same Divine law, and the outward and inward life must be in perfect harmony. There is no part of our life that is not to have some reference to a Christian life. Our very dress, the method of our household, the conduct of our business, the modulation of our voice, the attitudes of our person, our pleasures, our relaxations, our most weighty affairs, our most trivial affairs, are all to have some subtle relationship to the great end of our life, which is the reproduction in us of the life of Christ Jesus. There is no part of your life that you can throw away as valueless, and of which you can say, "This is no part of my religion." Whatever touches you, whatever is in you, whatever proceeds from you, is necessarily a part of your religion.

In view of these statements and reasonings, I remark:

1. There can be no ambition, no conception of art, no conception of human affairs, so essentially noble and admirable, as that which God indicates in Christian character. The materials are not perishable materials. The work is not an earthly work. It is not of time; nor is it subject to the moldings and mutations of time. The work which God appoints for every man, is an indestructible work, whose foundations are in earth, but whose superstructure goes up in heaven; and it is to be "eternal in the heavens." There is nothing that man does out of himself, however glorious it may be, that can be compared to that work which is going on in his own soul. If he is enlightened, and led by the Spirit of God, the changes wrought in him are to be such as will fill heaven with rapture and surprise. He himself does not know himself; for we carry what we really are before God hidden from our own consciousness. That growing image of God in the soul, the soul itself, with inverted eye, cannot see. This work wrought in the soul, by which we are bringing every part of it into the Divine likeness, is to shine out upon us in full glory by-and-by.

2. The life of every Christian on earth has much in it that is mysterious; for it is aiming at an awful grandeur, which has never yet been unveiled. God carries in his bosom the full ideal. We know it not. We go moaning after music. We rudely grope for beauty. We are sick men, leaning on a staff, and walking slowly for convalescence. We do not know the things toward which we are tending; but God knows them. There are few that suppose their moanings or yearnings mean anything, but God. The apostle says, "The Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

We see, then, the meaning of those strange longings and aspirations which so many have. They are the foreworkings in us of that which is to appear in the heavenly estate. They are not a mere vagrant restlessness. They are the yearning of the soul for itself. They are the home-sickness of the heart for its future home. They are the attempt of the child to say "Father." We see, too, the meaning of those glimpses and visions which so many have. John says, "It doth not yet appear what we shall be." We are the sons of God, we know; but what that means, we do not know.

At times we have such a sense of the work of God in the soul, that we almost expect to see it. There are to the Christian's experience visions of heavenly things that seem like the sight of the eye. I doubt not that as this work proceeds we are brought nearer to that condition in which we realize the change that is going on within us. Nor do I doubt that many men from whom earthly feelings have become nearly burned out, and who have given themselves up almost exclusively to a Divine life, come so near to the eternal world that in places the vail is so thin that they seem enveloped in the heavenly brightness. When Christ had touched the eyes of the blind man once, he saw men as trees, walking; and when he had touched them twice, he saw clearly. Now, I think God touches the eyes of many once, at least, so that they see blessed objects in the celestial abode, half-formed or inverted, if not clearly.

3. We see, also, from the foregoing statement, the need of a Divine Spirit in this life-work of ours. Many persons are led, by philosophical analyses and arguments, to cast away God, saying, "Men are organized for work, and placed in a world where there is sufficient to tell them what to do, and inspire them with right motives. It is needless, therefore, for us to call upon God. He does his part: let us do ours." But the work to which we are called is not a work which the eye may see, and the hand measure. The mystery of it is greater than we can understand; and we need God. Let the greatness of the work, its unveiled obscurity, and the vastness of the way, plead with God for help. Let us lift up holy hands, and take hold of the outstretched arm of God, that he may lead us to the way in which we should walk.

IV. We stand in the midst of a great system of divinely ordered helps, of which we are scarcely conscious, but which bear in on us, and daily influence us.

The thread that goes into the loom does not know what it wants, or where it goes, or what it is forming. It follows blindly the shuttle, and comes out at last on the surface of the shining silk, in vine, and leaf, and blossom, or some figure. So we are being led in a way and by an influence which at the time we cannot interpret. If we have faith that God leads us, and follow him implicitly, these things which we cannot understand work themselves out in our life. And though for the present they seem not joyous, but grievous, nevertheless, afterward they shall yield the peaceable fruit of righteousness to them that are exercised thereby. At times I think there is a partial interpretation to us of what the future is to be. At times I think God is pleased so to reveal ourselves in him that our sight helps our faith. But in the main the future is hidden from us. Hence it is needful that we should walk in the way which God has appointed for us to walk in. And while we are walking in that way, the encouragement is given us, "Work out your own salvation with fear and trembling; for"—as the motive of work—"it is God which worketh in you both to will and to do of his good pleasure."

Christian brethren, we are advancing nearer and nearer, every year, to the consummation of our life-work. We are coming, every year, nearer and nearer to that final disclosure when God shall reveal to us what we are. I have sometimes fancied what would be the cause of most surprise and joy in the other life. In some hours, when higher moral feelings predominate, it seems to me that the first thing that will fill the heart of men will be the vision of God—the vision of the Redeemer. In other hours, when craving affections are strongest, it seems to me that whatever may be the glory of the presence of God, the first things the heart will recognize will be its lost ones. At other times, when high and heroic purposes of life are in the ascendency, it seems to me that the sanctified spirits of the noble men that have dwelt upon the earth—the great assembly of the just made perfect—will first astonish and rejoice the heart. But I think, after all, that scarcely less than before God himself, we shall stand in utter surprise and wonder before ourselves, when what we are is brought out; when what life has made us begins to be disclosed; when, standing in the Divine presence, the soul seems, even in that comparison, so noble and so full of glory that it is able to say, "I am satisfied." The glory that is to be ours doth not yet appear, but there are glimpses of it.

I was reading, but yesterday, of a scientific man traveling over the Alps, who, in descending from one of the glaciers, being driven down by a storm, came into a region of mist, when, turning suddenly a corner, he saw standing before him two gigantic figures. For a moment he almost shuddered with superstition. He stopped, and the figures stopped; he made a motion, and the figures met it with a corresponding motion; he lifted both hands, and the figures lifted both hands. He at once perceived that what he saw was but himself projected against the mist, and greatly magnified by the light. Sometimes I think God permits us to see ourselves magnified upon the very cloud of vision. We have, for a moment, a glimpse of our coming estate, and the magnitude of our lives—and but for a moment. The mist rolls away, the light changes its angle and bearing, and the vision is gone. We come down from the mount and tell what we have seen as a matter of curiosity. Rather let us take hold of such glimpses, that we may go back to the strifes of this world with a stronger and a more abiding faith in the future.

And now, my Christian brethren, as our life begins in Christ, and aims toward him, how fit it is that at appointed periods we should stop, and, with more form and circumstance than usual, celebrate our dependence upon him; that we should, with some public ceremony, make manifest to each other and the world, that Christ is our model, and that he is our helper. To-day, the first day of the new year—(our year)—we shall gather together around about this altar-table, not to mourn, but to rejoice—for no stretch of the imagination can make us believe that Christ is crucified. We are assured that he has risen, and that he ever lives to make intercession for us. While we glance back at what this common Savior felt and suffered for us, we shall recognize, and rejoice in, his living power, and his ascended glory.

If there be present with us Christians who have faith and hope in Christ Jesus, who trust in him for salvation, and who desire to unite with us to-day in the celebration of the Lord's Supper, them we invite to tarry after the blessing is pronounced. For the time being you are members of this household. If you will, feel yourselves at home. We exercise no authority of interpretation. We simply say, "To us Christ is the author of salvation. He is our hope of the life that now is, and of the life that is to come. He is all, and in all, to us." If he is such to you, and it would be a comfort to you in your journey to partake of this bread of life, and this wine of life, come freely and partake of them. And the hundreds that with wistful eyes half moistened, will glance at this table as they pass out, saying within themselves, "I would that the day might come when I, too, should be worthy to sit thereat"—God grant that the time may not be far distant when you shall feel unworthy enough. So long as you feel that you are worthy, pass on, for you will not be fit; but when you feel that you are unworthy, tarry, for you will be fit. When you come you must come with the simplicity and trust of childhood. May that day speedily come that shall bring you here, husband, with your long-separated wife; and you, parents, with your separated children. May that day come when we shall see you united in groups and bands around the Lord's table on earth—a sweet prefiguration of the marriage supper of the Lamb.

* Preached at Plymouth Church, Brooklyn, and reported for *The Independent* by T. J. Ellinwood.

COLLEGE HONORS.

MESSRS. EDITORS: The communication of "Massachusetts" on Amherst and H. W. Beecher, has greatly relieved my mind on four points:

1. The right of colleges to enter in among the ministry and make invidious distinctions. They evidently do no such thing. They only pronounce literary degrees, to which their sons or others have laudably attained.

2. The inconsistency of a Doctorate with that passage, "Be ye not called Rabbi, for one is your Master, even Christ," (see Barnes's Notes.) The college honor does not confer the title of Rabbi. It confers no title. It merely admits the individual to the standing which, by his learning and industry, he has a claim to in the community.

3. The Christian duty of disclaiming a Doctorate, as Messrs. Beecher, Barnes, and Stuart have done. There is nothing to disclaim. The college does not give a title or badge to be worn; or say to individuals they are what they are not; it merely says they are, what they are, a Bachelor or Master of Arts, or learned in Divinity or Law, which it would be folly to disclaim.

4. The true recognition of college honors. Is it in ordinary address, or in ecclesiastical records and proceedings? By no means. It is in college records and catalogues and biographical notices, and there only. A graduated minister may as well be called A.B. or A.M., as D.D. Let the A.B., and the A.M., and the D.D., be confined to the college catalogue and obituary notice, and all will be right. CLERICUS.

A WORD FOR THE GOVERNOR'S EARS.

Peter Titelmann Raised from the Dead.

WILL His Excellency Governor Morgan of the State of New York have the goodness to listen while we drop a word into his ears? There is a story which needs telling, and which we hope, when it is told, will make them tingle.

The Police Gazette—a journal which is in the interest of everybody else rather than of rogues, and which has never been charged with too much humanity toward State Prisoners—contained in a recent issue an article which is understood to have been from the pen of Mr. Matsell, Chief of Police for many years in New York, in which he describes some of the punishments inflicted upon convicts at Sing Sing in terms fitted to make the reader shudder at the recital. The key-note of the testimony from this old punisher of offenders is in these words:

"*The tortures of Sing Sing exceed by far the punishment of the prisons of Naples, or of any other country in the world.*"

He then gives a long and painful description of these cruelties, from which only a few passages will be here quoted—as follows:

The Terrors of the Water-Shower.

"We were present while the shower-bath was inflicted on four of the prisoners. The first stripped and fastened in the box, was a pale, consumptive-looking creature. After being fixed on the stool, the water was allowed to drop on his naked person for a few minutes, which chilled him all over, and the knees shook and trembled, the teeth chattered together, and the eye-balls protruded from their sockets with a painful, despairing glare. Down came the water in volumes upon the head, over the face and the body, filling the box till it reached the nostrils, and in vain was the head shaken from side to side, to get air without water, for no sooner was the mouth opened than the throat filled, and when the victim was evidently suffocating, the bath was stopped. Three or four minutes were given him to spit up the water imbibed and recover, when down came the water again, and the same scene was re-enacted for a quarter of an hour, which to him must have been an eternity, in which he bore the sufferings of a hundred strangulations. The others were similarly punished, and when lifted out of the bath were partly insensible, unable to stand, and as soon as full recollection returned, a flood of tears relieved them.

"And what were they punished for? Aye, that is the question; and it was hard work to find it out, everybody's tongue was tied; the answer was insolence, further than that none would speak. But the man under the shower-bath let the secret out; they were sick—they were poor—which is an offense all the world over; they applied to the physician for relief for a pain in the chest—they were denied a ticket of sickness, they could not complete their work, and dying men were shower-bathed because they could not accomplish impossibilities."

The prisoner mentioned in the following portion of this narrative is the man who headed the late insurrection a few weeks ago. The writer says:

"Then came

TOM KELLY.

His was no ordinary case. Half a dozen keepers surrounded his cell when he came out of it, and followed him to the shower-bath. Half a dozen men, armed to the teeth, conducted him to the scene of his sufferings, where were waiting half a dozen more to conquer him, should he make the slightest demonstration of resistance.

"Kelly came into the room pale and livid. The lips were compressed, the eyes sunken and half closed, and the cheek-bones projected more prominently than in ordinary cases, from the compression of his jaws.

"'Take off your clothes, sir?' said the keeper.

"The mandate was obeyed without a reply, and he stripped himself naked and entered the bath. A convict, who stood by, fixed his feet in the stocks, his hands in the armlets, and his head under the bath. As soon as he was placed under it, while no one was looking, he shook his head as much as to say, 'I've got to suffer.' The water was allowed to trickle down his face and warm body for a few minutes before the bath fell upon his head. At length it fell. Tom bore it well, not a shiver of the legs, not a muscular movement of the hands or fingers, not a single cry of distress, although he was actually being drowned for about five minutes.

"'You bear it well, Tom,' said one of the keepers, after the first five minutes had elapsed, and time had been given him to recuperate.

"'It's awful,' was Tom's reply; 'but I can't ask for mercy.'

"Down came the water again, and for five minutes longer the gurgling sounds of a strangulated man were audible, and when he was exhausted, the cord was let up and the water stopped. A few minutes of release was granted, and down came the water again, and the scene was more terrible than the worst execution we had ever witnessed. At length, congestion of the brain was threatened, * * * and a 'hiss' from the physician brought the third scene to a close. Several minutes were allowed the unfortunate man to recover, but the punishment was too terrible to witness to the end, and we left. He had been fifteen minutes under the shower, but had twenty-five minutes more of the same suffering to endure when we left; and for the next forty days the same sort of punishment will be meted out to him, unless he dies under the hands of the keeper.

"It was an awful spectacle to witness this man under the bath. Every muscle contracted, and became corded; sometimes the hands would become convulsed, and every nerve strained, when there would follow a relaxation. Then the water would cease to pour, and then would appear the sufferings of the culprit; the retching, the vomiting, and * * * Hanging is nothing to the torture of the shower-bath. The man subjected to the bath for half an hour suffers ten times the amount of pain caused by strangulation, for the simple reason that just as consciousness is about leaving, and when he would be happy to die, he is brought back to a full realization of his sufferings."

Now we respectfully remind the Governor of New York and the State Prison Inspectors, that the age of the Spanish Inquisition is commonly supposed to have passed away, and that the cruelties of the rack, the pincers, the thumb-screw, and the vice, are commonly supposed to have passed away with it. To what Christian end, therefore, are they revived in this State Prison by the introduction of a new torture, equally ingenious and equally terrible with the old?

This same mode of punishment, inflicted on a negro in the Auburn Prison, *put him to death*. The fall of water on the bare skull—as is well known not only to those who suffer it, but to those who inflict it—stuns the brain, quenches the nervous energy, destroys the power of the will over the muscles, produces emasculation, fever, and an inevitable tendency to wildness of mind, resulting often in partial and sometimes complete insanity. It is a greater barbarity than the use of the scalping-knife among Indians. It reduces a man to within one gasp of death, and only brings him back to life after he has wished and tried to die. The Juggernaut itself is less cruel, because, though it tortures its victims, it does not refuse to slay them. The Cat-o'-nine was long since abolished from our Navy, and from our State Prisons, in obedience to a public sentiment which decried it as brutal. But here, substituted in its place, hid in a small dark closet, is an instrument which, at the pull of a string, will more nearly kill a man in three minutes than to flog at a whipping-post for an hour. Forty days under this stunning rain—in which every drop falls like a millstone—in which the flood of water rising above the lips and nostrils strangulates the victim with successive drownings, from which he is successively rescued only to be drowned again—in which the passing minutes seem lengthened into a lifetime—in which the mortal agony to the sufferer is beyond the power of any words to describe—if any device of cruelty were ever needed to be invented for racking and ruining the body and mind of a strong man without shedding his blood, could anything more be asked for than this? We know of a stout, muscular, hardy man—a State Prisoner—confined, we will not mention in what prison—who went into the Shower-Bath, carrying with him in his great frame the strength of a giant, who, after his prostration by the shower, was carried exhausted to his bed, where paralysis crept into his limbs, and he has never walked a step since!

Peter Titelmann, the Inquisitor of the Netherlands—with whose name mothers hushed their children in the night—whose cruelty was so great that it has gone unchronicled for lack of a fit word to name it—whose bones have been rotting for three Christian centuries since William the Silent—has at length been raised from the dead, and now, with his hands full of new devices of torture, unknown of old, has become again, worse than before, the arch-tormentor of human bodies and souls.

In the case of Tom Kelly, what was the provocation to the punishers, and what their justification for the punishment? Was not Tom Kelly a bad man? Yes! But bad men, however bad, are not to be treated worse than brutes. Did he not merit unusual punishment? Grant that he did. His offense was grave; he was the leader of a revolt; he broke away from the prison with a small company of followers, boarded a sloop, fought fearfully with the captain and a keeper, and wounded them both with a knife-blade before the revolt could be quelled. He committed no ordinary offense, and merited no ordinary punishment. But was there any warrant for resorting to a torture unknown even to Torquemada's list of cruelties to heretics? Were there none of Philip II.'s chastisements that could have been borrowed, instead of this which is worse than all? Nay, in name of mercy, were there not already enough instruments for vexing human flesh, known and used from time immemorial in the prison at Sing Sing, and tested—many a time and full well—by many a poor fellow's groans and tears?

We do not enter here a single step into the wide question as to what are the essential principles that should underlie a true system of prison discipline; whether humiliating and degrading punishments should be admitted or rejected; whether confinement and privation should suffice for insubordination, or whether there should be inflictions of bodily pain; we only say, leaving out of sight entirely the claims of a general milder system, that the advocates of a severe administration—even such as are in favor of sharp tortures to flesh and nerve, and who make no hesitation in saying, "The rascals deserve the Russian knout"—may nevertheless banish from the catalogue of State Prison cruelties the indescribable barbarity of the Water-Shower, and have still remaining all the needed apparatus for a moderate Inquisition, which, sufficient for a dungeon in Naples, is certainly sufficient for the Prison at Sing Sing.

Look there, good reader! What instruments had the keepers which, instead of this Drowning Bath, they might have used upon Tom Kelly? There was the Chain-and-Ball—an instrument for the ankles, and easily set tight enough to excite shooting pains of inflammation. There was the Crucifix, ready to stretch out a man's arms and hold them apart until he should faint from exhaustion. There was the Iron Crown—more uneasy than Charlemagne's—loading the neck and head with fifteen pounds of solid weight in iron, to be worn day and night, at the work-bench and on the pillow. There was the Rope-and-Pulley, for tying a man under the arms and hoisting him into the air, where he hangs until he is subdued. There was the Dark Cell, from which every ray of light is excluded, that the victim may be driven to crouch down in a corner and yield himself up to despair. There was the device of Bucking, which consists in binding a man's ankles and knees, binding his hands under his knees, and running a pole between the hands and the knees, each end of which is supported at the hight of a barrel from the ground, and on which the man hangs, struggles, and swings, head downward, until the keeper is satisfied. There was also the process of Starvation, by which the worst of men may at any time be punished horribly enough, God knows! through the pangs of hunger and thirst.

All these aids and instruments were ready at hand, to execute any moderate or immoderate measure of vengeance upon Tom Kelly. Why did the keepers forget all these, and remember only that they had a device more barbarous than them all?

It is now high time that people, living outside of prison walls, should know something of what is going on inside. Tom Kelly's case is thrown upon the public, not for Tom Kelly's sake, but for humanity's. Criminals are human creatures notwithstanding their crimes. God's image may be hid very obscurely in a bad man's heart, but it is still there. For in the darkest nature—buried under the guiltiest passion, under the deadliest malice, under the rottenest vice—still remains some part of the man's immortal manhood—which can be hidden but can never be blotted out, which may never be seen of men, but is never forgotten of God. And because there is in every man's nature some element of God's, it becomes sacrilege to treat even the worst of men as anything worse than men. A prisoner, however bad, cannot be worse than the worst; while it is too sadly true that many a poor fellow who wears the Striped Jacket was never guilty of the crime for which he wears it.

> "If he is guilty, you must mend him,
> If he is innocent, defend him."
> —*Dean Swift.*

The state has a right to mete out to offenders a just penalty, but has no right to inflict upon them a cruel torture. Cruelty to men, to beasts, or to insects is despicable. If you slay an ox for food, he has a right to his death by a single blow. If you lift your hand against a fly that stings your cheek, you are to kill the little assassin at a single stroke; but if instead of ending its own miseries with yours, you pluck off its wings and let it go alive, you are to be pointed at for cruelty, and nicknamed a Nero. A majority of men are settled in their opinion as to the propriety of hanging criminals for certain crimes; executing quick punishment with a sheriff's rope; but the moral sentiment of all mankind revolts at the process of killing men by inches.

If Tom Kelly, before he became a State's Prisoner, had not only stabbed but killed the captain of a sloop—and not in an unexpected fray, but in cold blood—he would have been arrested, tried, found guilty, and sentenced to be hung; but no jury or judge, sitting in any court in a civilized nation, would ever have thought of rendering a sentence for so prolonged, so unparalleled, so inhuman a cruelty to be inflicted upon any criminal under the sun. An assassin, a pirate, a highwayman may be decently executed; that is all. Even the old vengeance upon the dead body—drawing and quartering—has been done away. Nay, in this late and Christian century of the world, a criminal may stand on the edge of the scaffold—with the cowl ready to be drawn over his head, and the trap ready to be dropped under his feet—and yet his executioner durst not even superadd so small a cruelty as to scratch the culprit's flesh with a pin.

The immediate suffering, and the permanent injury, falling to the lot of Tom Kelly during this Forty Days' Flood, is greater than if he were to lose day by day a joint from a finger or toe, or to suffer a gradual clipping of half-inch pieces from his lips or ears. Men taken from the closet of this shower are not unfrequently so nearly dead that they need the most violent stimulus—like men rescued from drowning—to restore them to consciousness.

Nor is this all. The most disastrous of the effects of this mode of punishment are of such a character that a proper taste forbids their mention in a public print. But even with the worst left untold, what shall be said of tolerating in a public institution a torture to be inflicted upon a human being, which, in less time than it takes to tell the story, chills the naked body into an apparent corpse, beats the brain into senselessness, clenches the muscles into whip-cords, starts the eyes from their sockets, chokes the throat with the strangulations of drowning, and by successive shock and shudder through the frame, drives the soul well-nigh to its last and final struggle of parting from the flesh!

We therefore take the liberty of dropping a word into the Governor's ears. That word is this: Let His Excellency remind the Legislature in his next message that as the old brutality of the Cat-o'-nine was years ago thought bad enough to be driven by law beyond every prison-wall in the Empire state, so now a still more cruel torture, too brutal to have any rightful place in a Christian age or state, is waiting for a similar perpetual banishment by a similar humane law. In the meantime—before the Legislature shall be able to put a stop to it finally and for ever—let His Excellency have ten minutes' conversation with the State Prison Inspectors, and then let the next mail bring down from Albany an order something to this effect:

"*To the Keeper of Sing Sing Prison. Lock up the little Chamber of Inquisition where these agonies are suffered—throw the key to the bottom of the Hudson River—and let the door be never opened again. By order of the Inspectors.*"

This is an earnest word for the Governor's ears. Is it worth his heeding or forgetting? We know that many words are spoken for the Governor to hear; words which pass in at one ear and pass out at the other; words of complainants who have grievances to redress; words of criminals who have pardons to implore; words of politicians asking appointments; words of lobby-men pushing their schemes; words of enemies coining their slanders; words of friends making their generous acclamations and renominations; words so many and so various, that he can neither hear all, nor answer half. But among so many words, some must be entitled to a hearing. What will he do with the word which we have dropped into his ears to-day?

THEODORE TILTON.

A CHAPTER OF HISTORY.

THE ORIGIN AND ORGANIZATION OF THE AMERICAN HOME MISSIONARY SOCIETY.

BY REV. NATHANIEL BOUTON, D.D.

FORASMUCH as an inquiry into the origin of the American Home Missionary Society has of late assumed a special significance and importance, and various statements have been published concerning it,—some of which are erroneous,—and as my name has been brought before the public in relation thereto, primarily without my knowledge, it will not, I trust, be deemed unbecoming in me, at this time,—agreeably to request,—to make a plain historical statement of facts, derived from personal recollections or from documents, most of which have been preserved by me from the beginning.

As preliminary to the essential facts, I may state that, having graduated at the Theological Seminary in Andover, Mass., in September, 1824, I soon afterwards preached as a "candidate" for the First Congregational church in Concord, N. H., but returned to Andover in December following, where I remained—under a "call" for settlement—until about the 20th of March, 1825, occupying a small chamber in the house of Rev. Dr. Porter, Professor in the Theological Seminary, and keeping up intimate association with students in the Seminary, especially of the Senior class.

The facts within my knowledge relating to the origin and organization of the American Home Missionary Society may be stated, as they occurred, in the following consecutive order:

Conversation in a Stage-Coach.

I. In the latter part of January, 1825, a number of students rode together in a stage from Andover to Newburyport, to attend the funeral of Mrs. Bartlett, wife of William Bartlett, Esq., one of the founders of the Seminary. Mrs. Bartlett deceased on Monday, the 24th of January, and probably the day of the funeral was the 27th. I started in company with Mr. Aaron Foster, then of the

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Chapel by Mr. Aaron Foster.

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"Society of Inquiry."

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he Seminary. It was taken up
quiry, and a special meeting of
called, and held on the 12th of
hen a dissertation was read
late pastor of a church in Bangor,
ssity of increased and more effi-
promote Missions in our Western
he meeting a permanent committee
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ect of Domestic Missions.
imus—the spirit that animated
minary at this time, I here pres-
ph from an address delivered before
uiry, which was published in *The*
ug. 26, 1825, "On the Connection
Missions and the Political Pros-
ion." It is valuable as giving
nal Society: "We want a system
—one in purpose—one in action—
ot at itinerant missionary labor
g in every little community that
of learning and influence, to im-
racter on those communities * *
short, which shall gather the re-
hropy, patriotism, and Christian
out our country into one vast
ch a stream shall flow to Georgia,
Missouri, and to Maine: we want
ll who have the spirit of the Gospel
ir country—all whose bosoms ever
anthropy—may unite, without one
rdant feeling. We want a National
ociety will do all this. And if such
roposed; if the nobly bold design
, of thus giving the blessings and
blic to the latest generation that
e shores of being, we shout such
rms;—let no sect raise its banner
d alone—no party wake to strife
mpet in Zion, and all shall come t

ame "Enoch," for Nathaniel.

Agency and Influence of Dr. Porter.

IV. At this point it is due to Rev. Dr. Porter, who in relation to this movement was the confidential friend and adviser of the students, to state, that from his first knowledge of the inception of the idea of a National Society, through the whole process of development till the Society was organized, he took a lively and efficient interest in it, and became, as stated by Rev. Mr. Chamberlain in his communication in *The Times*, the organ of correspondence with distinguished gentlemen in distant parts of the country. His counsel and influence were felt in every stage of the movement.

Ordination of Missionaries.

V. Growing out of this awakened interest in the Seminary, in Domestic Missions—perhaps operating both as cause and effect—at least six young men, belonging to the Senior class, had already decided to devote themselves to missionary labors in the Western or Southern portions of our country. These young men were Hiram Chamberlain, Augustus Pomroy, Lucius Alden, John M. Ellis, Luther G. Bingham, and Aaron Foster. In looking round for some Society under whose commission and patronage they might go forth, Mr. Bingham applied to the Connecticut Missionary Society; Mr. Foster to the Charleston, S. C., Domestic Missionary Society; and the other four to the United Domestic Missionary Society of New York. As it was important that these young missionaries should receive ordination before going out, and as most of them were members of Congregational churches in New England, there was an obvious propriety in their being here ordained according to Congregational usage. Mr. Chamberlain, being a member of Dr. Spring's church in New York, received ordination from a Presbytery. Mr. Foster, in connection with two or three other classmates, found it convenient to be ordained, Oct. 19, 1825, in Rutland, Vermont. Agreeably, therefore, to an understanding with the Executive Committee of the United Domestic Missionary Society in New York, who had agreed to take three of these young missionaries under their patronage, "a request" was made by said Executive Committee, that a council should be called in Boston for their ordination. Accordingly, on the evening of the day following the anniversary at Andover, September 29th, Messrs. Alden, Bingham, Ellis, and Pomroy were ordained by a council in the Old South church, Boston. As this occasion was new, so it was one of great interest, and "was attended by persons interested in the prosperity of Zion from various parts of the United States." Rev. Matthias Bruen of New York preached the sermon from 1 Cor. iv. 1; Rev. Brown Emerson of Salem, Mass., offered the ordaining prayer; Rev. Samuel H. Cox, D.D., of New York, gave the charge; and Rev. Justyn Edwards of Andover the right hand of fellowship.

Thus set apart for their work, Mr. Alden went to Indiana; Mr. Ellis to Illinois; Mr. Pomroy to Missouri, where he met his friend, Rev. Hiram Chamberlain—all under commission from the United Domestic Missionary Society of New York. Rev. Mr. Bingham went to Ohio, under commission from the Connecticut Missionary Society, and was for several years, I think, a preacher, and also a Professor in the College at Marietta. Rev. Mr. Foster went to South Carolina, and was for a while pastor of the Presbyterian church in Pendleton.

A Meeting at Rev. Dr. Wisner's in Boston.

VI. Now mark another step in the series: On the morning succeeding the ordination—September 30th—before the company which the occasion had called together from abroad was dispersed, several of them "providentially met at the house of Rev. Dr. Wisner in Boston, and had their attention called to the desirableness and expediency of forming a National Domestic Missionary Society." The names of these persons are not known to the writer; neither who "called their attention" to the subject, but the record is, that "after discussion, it was their unanimous opinion that the formation of such a Society is both desirable and practicable." Thereupon, in furtherance of the object, Rev. Drs. Porter and Edwards of Andover, and Rev. N. W. Taylor, D.D., of New Haven, Ct., were appointed a Committee to make inquiries on the subject, and "to invite a meeting of gentlemen friendly to the object, in Boston, some time in the month of January ensuing."

Meeting at the House of Mr. Henry Homes in Boston.

VII. In accordance with the arrangements by the aforesaid Committee, a meeting was called and was held on the 11th of January, 1826, at the house of Mr. Henry Homes, in Boston. There were present the following persons, whose names will be recognized as among the most eminent ministers in New England for wisdom, station, and influence:

Rev. WILLIAM ALLEN, Pres. of Bowdoin Col., Me.
" NATHAN LORD, then of Amherst, N. H.
" BROWN EMERSON, } of Salem, Mass.
" ELIAS CORNELIUS, }
" LEONARD WOODS, } Th. Sem., Andover, Mass.
" EBENEZER PORTER, }
" JUSTYN EDWARDS, Andover, Mass.
" WARREN FAY, Charlestown, Mass.
" SERENO E. DWIGHT, Park-st. ch., Boston.
" BENJAMIN B. WISNER, Old South ch., Boston.
" THADDEUS OSGOOD, Springfield, Mass.
" SAMUEL WHITTLESEY, Cor. Sec. Mis. Soc., Hartford, Ct.

Other distinguished gentlemen, who could not be present, sent letters of cordial approval of the object; among them Rev. Dr. Lyman Beecher of Litchfield, Ct., and John W. Church, D.D., of Pelham, N. H.

In the preliminary proceedings of this meeting it was settled, 1. That in forming a National Society a union of all denominations was not to be attempted as a formal thing. 2. That existing missionary societies were neither to be superseded, except in accordance with their own desire, nor impeded in their operations, but rather to be strengthened and stimulated. On these principles it was then unanimously resolved, "That, in the opinion of this meeting, it is expedient to attempt the formation of a National Domestic Missionary Society."

A form of a constitution was then reported by the aforesaid committee, "which was considered and approved as suitable to be recommended to a meeting hereafter to be convened, for the purpose of forming the proposed society."

But, at this stage of the meeting, questions of expediency arose as to the best mode of proceeding in calling a general meeting or convention to form a National Society: 1. Where shall the convention be held? 2. Shall the convention be called independently of any existing society? or 3. Shall the United Domestic Missionary Society of New York be requested to call such a convention in connection with their annual meeting in May ensuing? 4. Shall that Society be requested to become the National Society, modifying its constitution to suit the case? 5. If a convention is otherwise convened, and a National Society formed, shall the New York Society be invited to become auxiliary?

Here be it observed that there were various local missionary societies in existence at this time, whose interests or fields of labor might be affected by a National Society. Such were the Missionary Societies of New Hampshire, Massachusetts, Connecticut; the Board of Missions of the General Assembly of the Presbyterian Church, and, besides many others, the United Domestic Missionary Society of New York. In their laudable zeal to supply the destitutions of the country, these several Societies did not hesitate to extend their operations even beyond their appropriate—at least local spheres. Even the New Hampshire Missionary Society had sent missionaries into Maine, Vermont, Northern New York, and to Canada; while the Connecticut Society was aiding with missionaries and money Western New York, Ohio, and Michigan. Especially was the United Domestic Missionary Society of New York—then young, vigorous, and enterprising—performing a noble work, not only within the bounds of the state of New York, but as much further as its funds would allow. This Society was formed in 1822, by delegates from ten small and local missionary societies within the state of New York. The delegates were mostly of Presbyterian and Dutch Reformed churches; but, laying aside denominational preferences, were willing to unite in one society for the purpose of greater efficiency in giving the Gospel to the destitute. The Society was not in any sense a denominational one. Its executive board of officers, composed of different denominations, were men of large views, watching the signs of the times, and ready to acquiesce in any well-devised plan to extend the sphere of missionary operations. In 1826 the income of this Society was about $11,800; it employed 127 missionaries, of whom 100 were in the state of New York, 1 in Vermont, 1 in New Jersey, 7 in Pennsylvania, 7 in Ohio, 1 in Michigan, 4 in Indiana, 3 in Missouri, 1 in Illinois, 1 in East Florida, and 1 in Lower Canada.

In this state of things it was natural—certainly it was courteous—that the gentlemen in consultation at Boston for forming a National Society, should have regard to the United Domestic Missionary Society in New York; its seat of operations was the central metropolis of population, wealth, and influence in the Union; and it had already under its patronage four young missionaries from the Congregational churches of New England, whose hearts were all aglow for a National work: hence, after discussing the above questions of expediency, it was unanimously voted, "as desirable, that the more general meeting should be called by the Executive Committee of the United Domestic Missionary Society in New York;" and also, "that said Society should become the American Domestic Missionary Society, should no special reasons occur to render such a measure inexpedient." Rev. Drs. Porter, Edwards, and Wisner were at the same meeting appointed a committee to communicate all these proceedings to the Corresponding Secretary of the United Domestic Missionary Society, Rev. Absalom Peters—and to correspond with the Executive Committee of that Society, and with others, if necessary, for the purpose of effecting in the best manner the establishment of the proposed National Society. Before this meeting adjourned, a prayer of thanks to Almighty God was offered, by the venerable Dr. Allen, "for the harmony and cordiality which had characterized the proceedings of the brethren assembled, and for the auspicious result of their deliberations."

On the next day, the 12th, after the adjournment of the meeting in Boston, Rev. Absalom Peters, Rev. Matthias Bruen, and Mr. Archibald Falconer—delegates from the Executive Committee in New York, and Rev. Walter Chapin from Woodstock, Vt., who had designed to attend the meeting, arrived in Boston—having been detained by the badness of the roads. The proceedings, however, were all communicated to them, and "they were pleased to express their unqualified approbation."

Circular Calling a Convention.

VIII. The next important step, in order,—agreeably to the "request" of the Boston meeting of January 11th,—was the issuing of a Circular, March 13, 1826, by the Executive Committee of the United Domestic Missionary Society of New York, which "was addressed to a large number of the Congregational, Presbyterian, and Dutch Reformed churches in all parts of the United States," inviting them "to convene at the session-room of the Brick Presbyterian church in New York, on Wednesday, the 10th day of May next, at 8 o'clock A.M., for the purpose of forming an American Home Missionary Society." This Circular was signed by Absalom Peters, Corresponding Secretary, Peter Hawes, Treasurer, Stephen Lockwood, Recording Secretary, and by John D. Keese, Chairman, and Gardiner Spring, James M. Matthews, Thomas McAuley, Elihu W. Baldwin, John Nitchie, Eleazer Lord, Knowles Taylor, Archibald Falconer, and Thomas Webster, Executive Committee. In their Circular-Address they state, as one reason for the proposed measure, that it is their "decided conviction that mere local efforts must be for ever inadequate to accomplish the wishes of the benevolent." Appended to the Circular were extracts from the minutes of the meeting held in Boston, January 11, 1826, furnished by Rev. Dr. Wisner, and a commendatory letter signed by those venerable and honored servants of Christ, Rev. Drs. Samuel Miller and Archibald Alexander of the Theological Seminary at Princeton, in which they say: "We rejoice to hear that there is a plan in contemplation for forming a Domestic Missionary Society, on a much larger scale than has heretofore existed."

Meeting of the Convention.

IX. The way being thus prepared, the auspicious day arrived when the idea conceived in the stage-ride to Newburyport, and first *publicly* uttered by Mr. Aaron Foster, was to be realized. At the hour and place appointed, there were assembled in convention one hundred and twenty-six ministers and laymen, from thirteen states and territories of the Union. Many of them were gentlemen of the highest official positions and commanding influence in the state, in our churches, and in institutions of learning. Their names are on record. They were of at least four Christian denominations—Congregational, Presbyterian, Dutch Reformed, and Associate Reformed*—yet with no sectarian or denominational ends to accomplish, or even to desire! Not being able to attend this convention, I may be excused for here introducing an extract from the letter, dated "Concord, N. H., May 1, 1826"—the original of which is still preserved—which I sent to Rev. Dr. Peters, in answer to the invitation contained in the circular: "My acquaintance with some of the first steps taken toward the proposed object; the privilege of uniting in prayer to the Great Head of the Church for direction in regard to it with a *few*, who, I believe, were the first to speak of it; a full conviction of its expediency and importance,—create in me a deep and unusual interest for the result of the meeting. May the Lord guide the deliberations of those who convene, and make the contemplated Society a river of life to the American people, and a glory in the midst of them."

Of this august convention of Christian men, Rev. Jeremiah Day, D.D., President of Yale College, was chosen Chairman, and Rev. Drs. Thomas De Witt and John Chester were Secretaries.

Now mark and admire the wisdom and order of their proceedings: 1. Rev. Mr. Bruen, in behalf of the Executive Committee of the United Domestic Missionary Society, stated the object of the meeting. 2. On motion of Dr. Porter of Andover, seconded by Rev. C. C. Cuyler, it was resolved, That the convention is now prepared to receive any proposition which the Executive Committee of said Society may introduce, relative to the object of the meeting. 3. Rev. Absalom Peters, Corresponding Secretary, announced that the Executive Committee had intrusted him with the form of a constitution which they would recommend to be made the basis of the contemplated National Society. The constitution was read. 4. On motion of Hon. Chancellor Kent, seconded by Rev. Dr. Bates, President of Middlebury College, Vt., it was resolved, That the convention entirely approve of the proposed plan of a National Home Missionary Society, and that they will now proceed to consider the constitution presented.

The Constitution Approved by the Convention.

X. The constitution was then read, article by article, and after discussion and amendment, was approved.

But at this point important questions arise respecting the constitution which was approved with so much unanimity by the convention. 1. Was it the constitution proposed and "approved as suitable to be recommended" to a general meeting, for adoption, by the gentlemen who met in Boston, January 11, 1826? or, 2. Was it simply the constitution of the United Domestic Missionary Society, "modified to suit the case?" or, 3. Was it a constitution agreed upon, jointly, by the Committee of the meeting in Boston, and the Executive Committee of the United Domestic Missionary Society?

Happily on these questions we are able to speak with knowledge and with much assurance. The facts are these:

1. The constitution which was approved as suitable to be recommended," by the meeting in Boston, January 11th, was forwarded, or put into the hands of the Executive Committee of the Society in New York.

2. At successive meetings, held by that Committee, this "Boston Constitution" was considered, article by article, was amended, wherein it was necessary, and approved; and, finally, the amendments being accepted by the Boston Committee previous to the 10th of May, 1826, it was unanimously adopted by the Executive Committee of the United Domestic Missionary Society, as "the constitution to be recommended for the formation of the American Home Missionary Society."

With two or three inconsiderable amendments—made according to its own provisions—that constitution remains to this day!

But to return to the convention. One further step only remained to be taken by this noble body of Christian men. On motion of Rev. James Blythe, D.D., of Kentucky, seconded by Rev. James Richards, D.D., of Auburn Theological Seminary, it was resolved, "That the convention having approved the proposed constitution, recommend to the United Domestic Missionary Society to adopt the same and become the American Home Missionary Society."

It was now left for the United Domestic Missionary Society of New York to adopt or reject the recommendation of the convention.

Accordingly, on Friday, the 12th of May, 1826, the fourth anniversary of the United Domestic Missionary Society was held, the proceedings of the National Convention communicated; and on motion of Rev. B. B. Wisner of Boston, seconded by Rev. Wm. R. De Witt of Harrisburg, Pa., it was resolved, "That the recommendation of the convention be adopted, and that the United Domestic Missionary Society now become the American Home Missionary Society, under the constitution recommended by the convention."

In the sense and manner thus fully explained, the United Domestic Missionary Society of New York "became" the American Home Missionary Society. It was superseded in accordance with its own desire. A local society gave place to a national one, or, in the language of its own Secretary, it "was merged in the National Institution."

It was also provided that the life-directors and life-members of the former Society, should be recognized as life-directors and life-members of the latter.—

When the American Home Missionary Society proceeded to the choice of officers, according to the provisions of its constitution. And it is most worthy of note, that the officers elected the first year were from sixteen states, and from the Congregational, Presbyterian, Dutch Reformed, and Associate Reformed Churches! Who can repress his astonishment that a National Society, thus originated and thus constituted, should, after more than thirty years of its existence, be claimed as the peculiar property of any one religious denomination, and especially that it should be claimed, "in right of parentage," by a denomination that did not even exist as such, until eleven years after the facts transpired!*

The foregoing I respectfully submit to all concerned as the facts of history in relation to the origin and organization of the American Home Missionary Society. I leave others to draw inferences and conclusions from these historical premises. In particular, I beg leave to submit these facts to our brethren of the General Assembly of the Presbyterian Church, held at Wilmington, 1859, and that at Pittsburg, in May, 1860; and to request them, with the members generally of that Church, candidly to compare the above series of facts with the statements and inferences made in the "Report of the General Assembly's Commission of Investigation." See Report, 1860, sec. 2, pp. 5-8. One thing, I think, must be clear to every candid mind, viz., the organization of the American Home Missionary Society, which has now been in existence thirty-four years, was only the development of a germ—the realization of a single idea—the successive steps that led to its formation followed each other in regular order, like links in a perfect chain, formed and fastened together by the invisible hand of Divine Providence! The existence of the United Domestic Missionary Society, located in the city of New York, was a favorable accident in the series of events; but the formation of a National Society was sure, with or without the consent of that body. The primary impulses and causes that led to it were all *ab extra*—independent of that organization. Virtually the matter was decided by the meeting in Boston on the 11th of January, 1826. Then and there the mold of a National Domestic Missionary Society was cast. Had the Executive Committee of the New York Society declined the "request" to call a convention for the purpose proposed, it would assuredly have been called in some other way. Had that Society at last rejected the constitution "approved" by the convention, that same constitution would have been immediately a rallying center for the "friends of missions from all parts of the United States" who had approved of it! As the result was, however, it was well—very well! In the whole course of events, from the inception of the idea in the stage-coach to its realization in the organization of the National Society, we behold an illustration of the "wonder-working providence of Zion's Savior!" To him belongs the praise! A Society arose in strength, on a broad national platform—unsectarian, undenominational, but of evangelical spirit; and a noble work has it been the means of accomplishing for the honor of our Redeemer, for the good of our country and of the world. May God's blessing ever rest upon it!

NATHANIEL BOUTON.

Concord, N. H., Sept. 11, 1860.

* The N.-S. Presbyterian Church, or Assembly, as a body, was not formed till 1837.

HOW TO KILL A PRAYER-MEETING.

I HAVE just read in *The Independent* of September 13th, Mr. Cuyler's account of a model prayer-meeting, and would here transcribe some thoughts that arise in my mind in regard to the most efficient method of killing a church prayer-meeting. The pastor can very easily do this by following out a few simple suggestions.

Let him assume the leadership of the meeting as a prerogative of his office. This will cause those who attend to regard him in the light of a schoolmaster, and themselves as occupying the position of pupils.

Let him, on entering the prayer-room, proceed to a seat in the high place, as if about to deliver a lecture. His people will then know that "school is in, and they must stop talking."

Let him commence the meeting by giving an edifying, instructive, and somewhat lengthy discourse. This will close the mouths of many who would otherwise have spoken; but who cannot tell what he should say "who cometh after the king."

Let him, after this, tell the people that the meeting is their own—and some will feel incredulous.

Let him urge them to improve the few moments that remain for prayer and exhortation—and to some he will seem "as one that mocketh."

Let him protract the meeting a half-hour beyond the usual time, in order that he may deliver another address, and many will think that they have had "too much of a good thing."

When we come together for prayer, we meet before God as a company of needy sinners; and as such he must regard us. Is this the time, and is the prayer-meeting the place, for man to instruct his fellow-man? Are the distinctions commonly observed outside of the praying circle to be recognized at that solemn moment when we are entreating of God that mercy which is as much needed by the minister as by the humblest of his flock? It may be so; but such is not the opinion of

ONE WHO LOVES THE PRAYER-MEETING.

Religious Intelligence.

CONGREGATIONAL.

THE PRAYERS OF MOTHERS.—We rejoice in the fact that the New York and Brooklyn National Association have issued a circular, calling on all mothers in our whole country to join them in a concert of prayer for their unconverted children. We would, through your columns, express our gratitude to the Society, and to God, who has put it into their hearts to issue such a call. We do feel truly that there will be a response in every Christian heart. Anxious mothers will lay hold with stronger faith on the promise given to united prayer. Widowed mothers, whose children have been forced by circumstances to leave the blessed influence of a Christian home, will feel stronger as they bow in earnest prayer for their own loved ones, and also for *ours*, dear Christian sisters of the Association.

Will not the females of every Christian church in our land meet on that day—the first Wednesday of October, at 3 P.M.—for united prayer? And, while we pray, let us not forget the thousands of unconverted children who have no one in this world of temptation whom they can call by the endearing name of mother! A.

WESTERN PENNSYLVANIA.—The Congregational Association of Western Pennsylvania held its semi-annual session at Cambridge, Crawford co., Pa. Opening sermon by Rev. D. R. Barker, on Thursday evening, Sept. 13th; text—2 Cor. viii. 16; subject—Christian Earnestness. At the call of the roll nine of the thirteen churches responded by their delegates. The Chairman appointed Rev. U. T. Chamberlain, and Brothers J. W. McFadden and O. B. Scott a Committee on Religious Exercises; Rev. D. R. Barker, and Brothers W. M. Stephenson and G. B. Delemater a Committee on Overtures. Recess. Wednesday morning, Sept. 12th, 9 o'clock—Prayer and conference one hour; 10 o'clock—Report of the state of religion in the several churches; 11 o'clock—Sermon by L. Reed, the Moderator; text—John iv. 34; recess and collation; 1 o'clock—afternoon was devoted to business; recess; 7 o'clock—evening business continued; 7½ o'clock—Sermon by Rev. H. Geer of Grand River Association, Ohio; text—Hosea vii. 2; recess; Thursday morning—Prayer and conference from 8 to 9; business from 9 to 11; 11 o'clock—Sermon by Rev. R. Barker; text—1 Peter i. 8: "Whom, having not seen, ye love;" Sacrament of the Lord's Supper; adjourned.

An abstract of the proceedings.

REV. L. REED, Chairman,
H. B. BALCH, Scribe,
A. B. ROSS, Register.

Cambridge, Sept. 13, 1860.

ILLINOIS—WATAGA.—On Thursday, the 30th ult., the new meeting-house erected by our Congregational brethren at Wataga, was dedicated. Sermon by Rev. Edward Beecher of Galesburg. The sermon graphically set forth the true power of the church. The church have secured the services of Rev. Robert Samuel, lately from the Chicago Seminary.

HOYLETON COLLEGE.—Our readers may not all know that a colony settlement, now numbering about forty families,—nearly all Eastern Congregationalists,—are making for themselves Christian homes, and founding an institution of learning in Washington county, Ill., in the very heart of Egypt. We are desired to speak a good word for their infant institution, which, with not a little self-denial and persevering toil, they are completing, to open in a few weeks. They need books for a Seminary library—maps, charts, text-books for youth of limited means—specimens suited to cabinet of natural history—instruments for astronomical and other scientific departments. The Trustees are wholly without means to furnish these needed things. Gifts from private libraries are solicited. Any contributions for this purpose may be left at *The Congregational Herald* office, Chicago.

PRESBYTERIAN.

A GRANDSON OF GRANT THORBURN.—At the Presbyterian church in Malta, Saratoga county, N. Y., on Monday, Rev. Alexander M. Thorburn (grandson of Grant Thorburn) was ordained and installed as pastor. The sermon was preached by J. T. Duryea of Troy; the charge to the pastor delivered by Rev. D. Kennedy, and the charge to the people by Rev. Mr. Beveridge of Lansingburg.

BOARD OF PUBLICATION.—Rev. S. T. Wells of Iowa has been appointed, by the Presbyterian Board of Publication, superintendent of its colportage work on the Pacific coast, extending over California, Oregon, and Washington territory.

TRUE WITNESS AND SENTINEL.—*The True Witness* of New Orleans, edited by Rev. B. McInniss, and *The Presbyterian Sentinel* of Memphis, Tenn., edited by Rev. F. A. Tyler, have been merged into one, and will henceforth be published, under the above title, simultaneously at New Orleans and Memphis—the editors continuing the same. The reason assigned for this change is that "two first-class papers cannot be sustained in the Southwest."

BAPTISM OF SLAVES.—During the last meeting of Union Presbytery, which convened at Strawberry Plains church, Jefferson county, on the 31st of August, four young negroes were received into that church on a profession of their faith. The rite of baptism was administered to them by Dr. Minnis, who explained the meaning of the ordinance, and exhorted them to a faithful discharge of their Christian duties. He began by saying he would make one remark for the benefit of Christian masters present, in reference to the duty of promoting the spiritual interests of their servants. He and the pastor of that church had spent a night some time previously at the house of a slaveholder in the neighborhood, who had his servants brought in, and the ministers conversed and prayed with them. Out of that company four were now present to make a profession of religion, and be received into the church. In view of this interesting and encouraging fact, he would urge masters to afford opportunity to ministers of the Gospel to hold conversation and religious exercises with their slaves.—*Cen. Presbyterian Witness.*

EPISCOPAL.

BAPTISTS IN TENNESSEE TURNING EPISCOPALIANS.—Two Baptist ministers, one named Guilford, the other name not given, have, within a few weeks, applied for orders at the hands of the Bishop of Tennessee. So says *The New York Churchman's* correspondent.

A BAD PRACTICE CENSURED.—The Bishop of Tennessee strongly censures, in his annual address, the practice of incurring pecuniary liabilities while building churches, without any reasonable expectation of meeting them when due.

CONSECRATION OF BURIAL-GROUNDS.—By commission from the Bishop of Exeter, England, Bishop Trower has lately administered the right of confirmation in thirty-five places in Cornwall and Devon, and also consecrated thirteen additional burial-grounds. The confirmation began at Exeter in the Cathedral, May 10th, and ended in the Scilly Isles, June 25th. Bishop Trower was installed on the 5th inst., as (honorary) Sub-Dean of Exeter.

THE CHINESE IN COLUMBIA.—The Bishop of Columbia says:

"Of Chinese, large numbers are continually arriving, and we are likely to have a vast population of them. Mr. Sheepshanks at Westminster has had several under instruction, and has been pleased by their eagerness to learn. One of these, a young man, I spoke to, and remarked his intelligence and respectable bearing.

"With regard to the Chinese, you will be interested to know that Twong Lee, a Chinese merchant, has contributed £5 to the new church in Westminster, and £10 to that in Victoria. May God grant this ministering to us of his worldly things may be an omen of the future readiness of his people to receive back of our spiritual things, even the blessed Gospel of the Lord Jesus Christ, to the saving of many souls."

BAPTIST.

MR. SPURGEON'S NEW TABERNACLE.—We learn from *The British Standard* that this wonderful structure was on Tuesday, the 21st inst., the scene of a deeply interesting meeting. The roof was on, the windows in, the frame of the pulpit up, and by using the galleries and the immense area of the floor for temporary seats, arrangements were readily effected for accommodating a large assembly. The day was very favorable to attendance. The object of the assembly was to raise £1,000, to aid in the completion of the chapel, which is estimated to cost £30,000, or $150,000. The conditions of admission formed a pretty severe test of popular zeal, as with a style of freedom peculiarly English, the assembly was advertised as "*free* to all donors of five shillings," about a dollar and a quarter of our money. The assembly was, however, very large, and would have crowded most edifices.

After opening the services, Mr. Spurgeon gave a very graphic description of the edifice, setting forth all its appliances, seen and unseen, playfully intimating that among the latter was a baptistery just under the platform, which, like the gates of heaven, was to be always open. The report of the Treasurer was then read, after which, with an ease and good-nature peculiarly his own, Mr. Spurgeon intimated that contributions would forthwith be received. The stream of donations flowed in briskly, and by varied strokes of pleasantry, short addresses, etc., it was kept up until it was announced that the thousand pounds had not only been realized, but fifty more.

Concerning the edifice itself, *The Standard* say:

"Nothing, we believe, now extant, admits of comparison with it. The maximum of utility has fairly been attained. It is not easy to conceive any substantial advancement on it; but to be at all understood it must be examined. Everything is vast, and yet that very vastness is so concealed as to give it an air of special compactness. The spectacle excites in the beholder feelings of intense satisfaction. It is a wonderful creation of practical genius, and the skilful builder, it seems to us, well deserves the glowing eulogium pronounced on him by Mr. Spurgeon."

METHODIST.

THE METHODISTS AMONG THE AFRICANS.—Fact No. 1. There are under the care of the South Carolina Conference some forty or fifty missions among the blacks, principally in the low country. Against this missionary work there was at first considerable opposition; but now the planters encourage and aid the missionary by their counsel and authority. Prejudice has been turned into favor.

Fact No. 2. There are in Charleston about twenty-one thousand colored people. Of these, about six thousand, or one-third, are under Methodist influence. Twenty-five hundred of them belong to one church.

Fact No. 3. In connection with one church in Columbia there are about one thousand members. These are divided into eight or ten classes. Over each there is placed a leader, in whose piety and prudence the church has confidence. Some one of these classes meets each night in the week, in the church, for prayer, etc. It is the duty of these leaders to watch over the members of their respective classes, to visit them in sickness, etc., and report offenders. The pastor meets with these leaders once in every two weeks, to hear their reports and to try defaulters. Thus the pastor is kept constantly informed of the exact state of things among his colored charge, without the duty of looking directly after them himself.—*Witness.*

UNITARIAN.

MEDFORD, MASS.—The Unitarian society are now returning to the Orthodox society of that town—Rev. Mr. Marvin's—whose church was destroyed by fire last week—the courtesy which some time since they had received from them. The Unitarian society hold their service at 10 o'clock, and for the rest of the day the church is given up to Mr. Marvin's society, who will hold two services, and use the hymns of the church—Greenwood's collection.

WILTON, N. H.—The Unitarian society in Wilton have nearly completed their new church, erected in the place of the one which was burnt last winter.

YONKERS, N. Y.—We learn from *The Inquirer* that ground has been broken at Yonkers, on the Hudson, for the erection of a new Unitarian church in that place.

CHRISTIAN COMITY.—The Brewster Unitarian society have tendered the free use of their church to their neighbors of the Baptist society, during the time the church of the latter is undergoing repairs, and the offer has been accepted in the same liberal and fraternal spirit in which it was tendered. This looks like genuine Christian brotherhood.—*Yarmouth Register.*

MISCELLANEOUS.

SUNDAY-SCHOOLS.—The following resolution was unanimously adopted at the New York State Sabbath-School Teachers' Association, held at Schenectady on the 7th, 8th, and 9th August:

Resolved, That every minister in the state be requested to preach on the subject of Sabbath-schools, on the second Sabbath of October, at the morning service in each church, and press upon its members their responsibilities in connection with this department of Christian labor.

THE AMERICAN BOARD'S JUBILEE.—By reference to our advertising columns it will be seen that the Norwich and Worcester route have issued excursion tickets to Boston and back for all those who wish to attend the meeting of the American Board of Foreign Missions, held in Boston, which are good from Oct. 1st to Oct. 8th.

The price, which is only $5, will probably induce many to be present at the meeting who would otherwise deem it too expensive.

MINISTERIAL AND CHURCH REGISTER.

BARNES—Rev. J. E. Barnes was installed as pastor of the Congregational church in Darien, on Wednesday, August 22d.

CHANDLER—Rev. Augustus Chandler was ordained without charge in Saxton's River, Vermont, Sept. 12th. He is engaged to supply the pulpit of the Congregational church in that place for one year.

CLARK—Rev. John W. Clark has resigned the rectorship of Calvary church, St. Louis. This is a free-church enterprise, commenced about eighteen months ago.

CRITTENDEN—Mr. Richard Crittenden was ordained Aug. 1st, as pastor of the Congregational church in North Guilford, Ct. Sermon by Rev. Burdett Hart of Fair Haven. This church has had no "settled" ministry for about fifteen years.

HOSMER—Rev. James R. Hosmer was ordained over the First Congregational church at Deerfield, Ct., on Thursday last.

JOHNSTON—Rev. E. C. Johnston, owing to impaired health, has resigned the pastorate of the church in Bainbridge, Ind., to take effect in October. He has labored in this field for three years.

LOVE—Rev. John W. Love of Greenfield, Ct., has been called by the Congregational church of Whately and the First Congregational church of Yarmouth.

WELLER—Rev. B. H. Weller, who was appointed by the last convention traveling agent of the "Society for Propagating the Gospel in Missouri," has accepted a call to the rectorship of Christ church, St. Joseph.

WILLARD—Rev. Livingston Willard, formerly of Sparta, Sussex co., New Jersey, was installed pastor of the Presbyterian church, Port Jervis, N. Y., on Tuesday, the 14th inst.

WORTH—Rev. Daniel Worth has not yet raised the $3,000 necessary to reimburse his bondsman in North Carolina.

General News.

FOREIGN.

The steam-ship Adriatic arrived at this port on Monday, with intelligence from Europe to the 12th inst.,—four days later than previous advices.

ITALY.—Garibaldi, with his staff only, entered Naples on the 8th inst., and was received with the greatest joy and enthusiasm. He immediately organized a Provisional Government and proclaimed Victor Emanuel King of Italy. Before night the Sardinian flag was flying from all the forts. Garibaldi found an immense quantity of war *materiel*, and 80,000,000 lire in the bank. A *Te Deum* was celebrated in the Cathedral by Father Gavazzi, the people shouting, "Hurrah for Victor Emanuel!" "Hurrah for Garibaldi!" The people were armed, some even with pikes and sticks. The King of Naples had fled to Gaeta, the Papal Nuncio, most of the Embassadors, and Count Trapani following him. It was rumored that he would soon embark for Spain. A panic prevailed at Rome, Garibaldi's entrance into Naples having thrown the Government into consternation. Insurrections had broken out at various important points in the Papal States, where the tricolored flag had been raised with cries of "Long live Victor Emanuel!"

FRANCE.—It is asserted that the French Government has remonstrated against the entrance of a Sardinian army into the Marches. The Emperor was received at Marseilles with great enthusiasm. *Le Nord* states its belief that an arrangement on three points has been agreed upon quite recently between England, Austria, and Prussia, and the object of which is to prevent any ulterior intervention of France, by force of arms, either in Italy or elsewhere. The three points are as follows. The three Powers engage themselves: 1. To oppose any military intervention of France in Italy, under any pretext whatsoever. 2. To oppose any other military intervention of France in Europe, without a preliminary understanding with the Powers. 3. To oppose anyt erritorial extension of France, either by means of conquest or negotiation.

ENGLAND.—The Court was to leave Balmoral for Edinburgh on the 15th, and remain at Holyrood until the 17th, when Her Majesty and the royal family would proceed to Osborne. It was the Queen's intention to embark on the 22d at Gravesend for Antwerp. The royal party would proceed at once to Coburg, where they would be met by the Prince and Princess Frederick William and their infant prince. The Queen will probably remain at Coburg ten to fourteen days.

The Independent.

NEW YORK SEPTEMBER 27, 1860.

SPECIAL NOTICES.

A Word to Relieve the Mind of One of Our Neighbors.

The Christian Intelligencer, in alluding to our recent increase of subscribers—some of whom have been among its former readers and friends—expresses an amiable wish toward *The Independent* in these words: "*We hope the Devil does not take it.*" We take pleasure in assuring our contemporary that, whatever accessions may have been made to our subscription-book of persons who have for various reasons become dissatisfied with *The Christian Intelligencer*, we have not as yet added the name to which it refers; nor indeed have we heard, on the part of that questionable subscriber, of any contemplated change in his present subscription.

Books for the Prisoners at Sing Sing.

A day or two ago, about Two Thousand Five Hundred volumes—received in response to the "Appeal for the Striped Jackets"—were sent from the office of this newspaper to the State Prison at Sing Sing. We have no space to print, by way of public acknowledgment, the long list of the givers of these gifts. But we have already—silently yet heartily—thanked the sender of every package, not only for the books which it contained, but for the many kind words and wishes which, in almost every instance, were conveyed in some accompanying note or message. But the truest and best thanks which these friends of the unfortunate will receive will be from those who have no power to make known their gratitude beyond the bolts and bars of the State Prison, to whose inmates—numbering now a penal colony of well nigh fifteen hundred men and women!—these volumes, thus gathered, will be received as a harvest of blessings.

UNITARIAN ESTIMATE OF THEODORE PARKER.

Some of the most judicious criticisms of the character and influence of the late Theodore Parker have come from writers against whom there is no suspicion of "orthodox" bigotry or narrowness. In the August issue of *The Monthly Religious Magazine*, of which the Rev. Edmund St. Sears and Rufus Ellis are the editors, we find an article of sixteen pages from the pen of the senior editor, entitled "Theodore Parker and his Theology." The article is lively with personal reminiscences, showing that the author was well acquainted with Parker from the days when they were fellow-students in the Divinity School at Cambridge; it recognizes what it calls "his great virtues," and his "noble nature," referring the former to the influence of his "Christian training and ancestral tendencies" on the latter, but it shows at the same time, somewhat sparingly perhaps yet most effectually, the great defects of his genius and character, and the completeness of his infidelity toward all that in the common meaning of language is called Christianity. Dr. Sears calls himself a Unitarian, and says that Unitarianism, as its fathers understood it, is "consistent Protestantism, the Bible the only creed, and Christ the only master—liberal Christianity, in short"—but not liberal enough to include infidelity. His Unitarianism, as we understand him, is of that sort which, while it rejects those formal definitions of evangelical doctrine which the orthodox hold as essential to the Gospel, accepts the Bible as in some sort an authoritative record of a supernatural revelation, and Christ as a Divine teacher. It is interesting to see how such a man estimates Theodore Parker and his theology.

According to this estimate, Parker was "an example of all-conquering *industry*." His diligence began to be conspicuous even in his boyhood; and while he was a college student, he [illegible] schoolmaster. "At twenty-one, it is said, he had read Virgil twenty times, Horace nearly as often, had studied the natural sciences, and soon after added the modern languages to his acquirements." In the Divinity School, a "devouring appetite for books" was his most marked distinction; and all his life long he was a most industrious reader. "His library has seventeen thousand volumes, only three thousand of them in the English language; and it is said—we take it rather extravagantly—that he knew all their contents, even to the prefaces and foot-notes." Such a reader is rarely an accurate scholar. Very naturally, the testimony to Theodore Parker's prodigious industry is qualified by the remark that "his scholarship, though extending over an immense surface, was exceedingly lacking in delicate adjustments and details."

His "*love of natural justice*" is honored by this writer. "All his instincts led him to side with the weak against the strong, to hate the meanness that grinds the poor, that cheats a woman, that robs the African of his earnings, or that robs the friendless of purity and virtue." This is a true testimony. His strong sense of justice—his intense and unaffected abhorrence of oppression—was what more than anything else distinguished him from the rabble of scoffers at Christianity, and gave something of moral dignity to his weekly discourses at the Music Hall of Boston.

We cannot agree with all that Dr. Sears says in commendation of Theodore Parker's "*courage*." That Parker had courage in an eminent degree, as became the grandson of the man who commanded the militia at Lexington, we do not doubt; but the instances of it which are given in the article before us do not seem conclusive. It has never been customary to commend Dr. Nehemiah Adams as a man of pre-eminent courage, yet he is as much "abused" and "cursed" in Boston and Cambridge and elsewhere as ever Theodore Parker was, and with this difference, Parker loved to be abused and cursed, Dr. A. does not. Parker could reciprocate abuse with hearty enjoyment; Dr. A. has no such faculty. Dr. Adams's congregation never had so contemptuous an opinion of Parker as Parker's habitual hearers have of Dr. Adams. It seems to us that, in a worldly view, Theodore Parker lost little and gained much by his distinctive course. He loved notoriety, and he gained it. No preacher in Boston had so great a congregation or so many admirers. From the time when he emerged from obscurity by preaching and printing his sermon "on the transient and the permanent in Christianity," maintaining, in effect, that the New Testament is obsolete like an almanac of last century, he had everything that such a man could reasonably ask for—a more than comfortable subsistence—a conspicuous metropolitan position—hosts of admirers—troops of friends—a name blazoned throughout Christendom—opportunities of study, and the means of collecting one of the largest private libraries ever collected in America. The Orthodox disliked him, but what of that? They had disliked Channing and Kirkland before he was heard of. The graver and more religious sort of Unitarians disliked him; but what of that? So they had disliked Horace Holley, and had repudiated Mr. Waldo Emerson. Looking from the secular stand-point, we cannot see what eminent proof he gave of courage in what he did. On the whole, he seems to have "made a good thing of it," as the phrase is.

We have no doubt that Dr. Sears is right when he says of Parker that "his *sympathies* were *humane and tender*." Though we had no personal acquaintance with him, we can readily believe that "his friendships were genial and sunny, and drew kindred spirits to him with such magnetic attraction that he almost absorbed them into his own being." Nor need we take any exception to the commendation of his "*morality*." "The moral rule which he applied to social rights and obligations, to the acquisition of property and the use of it, to trade and bargaining, to temperance and chastity, to the treatment of pauperism, to the duties of the many to the few, the strong to the weak, the prosperous to the perishing, was in the main eminently Christian; but it ought to be added [and let it be remembered] that he claimed this as the result of his intuitive knowledge, when he owed the whole of it to the Christianity in which he was born and nurtured." This is a common mistake of infidelity.

In commending Theodore Parker's sturdy "*honesty*," Dr. S. is compelled to suggest a possible exception. "He always said the thing he meant, sometimes in phrase studiously offensive, and unnecessarily so." This was doubtless "sturdy" on his part; but sturdiness is unfortunately very easy to be separated from honesty. A 'sturdy beggar,' or a sturdy blackguard, is not of course an honest one; and it is not to be assumed that because Theodore Parker was sturdy in reviling both the Orthodox and the Unitarians, and in misrepresenting the Bible, he was honest in doing so. It may be that the very man who "says the thing he means" is not honest; for perhaps he *means* what is not honest. Some inkling of this distinction seems to occur to Dr. Sears as he proceeds to qualify his words of commendation. "His partiality to the Saxon idioms brought home his thought to men's familiar associations, and his unmeasured personalities, spiced largely with irony and caricature, held the attention of his audiences where naked argument and pure reason would have failed to do it. If Mr. Parker was ever untrue to his better judgment, it was here." In other words, he found that measureless vituperation "held the attention of his audiences" better than "naked argument and pure reason;" and there is reason to suspect that he yielded to the temptation.

Proceeding now to the analysis of the man's *intellectual constitution*, we give the following passage with little abridgment and without comment:

"His intellect was keen and subtile, and bored into everything, determined to find the kernel if it had any. But it had no constructive power, and its range was lateral and horizontal and lacked both hight and depth. He saw sharply through sham-reasoning in other people, could prick all wind-bladders with the needles of his criticism and satire; hence was quick to run down a falsehood, but impotent to establish a truth. Notwithstanding his abundant nomenclature about the consciousness, which he learned from Kant, few men ever lived with his vigorous mind who had less of intuitive reason." * * * "His intellect was colored mainly by his tempestuous sensibilities. He had not even enough of the intuitive faculty for intellectual sympathy, and hence he could not enter into another person's beliefs so as to understand them and get their outlook. It was hard for him to think that the professed believers in Supernaturalism were not either knaves or fools. In religious matters he almost always misrepresents his antagonists, seldom getting hold of the essentials in the creeds of other men. The real argument for the miracles he never apprehends so as to give it anything like a complete statement, and he never tires at setting up his straw image and knocking it over. The mere letter of the Bible, with his immense industry, is all he ever mastered. Its interior contents were sealed against him with seven seals. Even much of its grand and glorious Orientalism was hidden from him. His mind was so made up of Anglo-Saxon sinew and brawn, that he saw little in the Bible beyond the most rugged literalism, and even its highest moral sublimity and beauty were lost upon him. He reads the Divine epopee of the creation in Genesis, and sees God working six days like a blacksmith and then resting to get refreshed. He reads the story of the first covenant, so wonderfully prophetic of the second, and only sees 'God eating veal with Abraham.' He reads the Mosaic books, and sticks at finding God trying to kill Moses in a tavern.' He reads, in Psalm xvi. 7, 'My reins instruct me in the night season,' and then cites the text among his bristling foot-notes to prove that the Hebrews thought the seat of the soul was in the bowels! The first three Gospels, so admirable beyond all compositions of all ages for the grandeur of a Divine simplicity, he thinks deficient in literary merit, while he admires the Apocalypse, which, judged from his own stand point, and conned only in the letter, would violate the first rules of good writing and defy all the canons of taste. He reads the biographies of Christ, and finds in the subject of them the story of an amiable young Hebrew, sinful and erring, but in advance of his times, and he announces as an important discovery that an Alexandrian Jew forged the Gospel of John.

"His stores of learning lie dark, his facts are disjointed and without historic integrity. He had no power of reproducing to himself another age in peaceful and uncoloring daylight, like our Prescott and Irving, like Sismondi and Heeren, but he always dyes it blood-red in his own feelings and opinions. He had an intense love of nature, and he luxuriates in its imagery, but in the faculty which gives to the reason its eyesight he was almost totally blind; and this, so far as intellectual equipment goes, determined all his beliefs and proclivities."

So much for the man in his character and intellectual constitution. For the large portion of the article before us is taken up with the criticism of his "system." Dr. Sears very naturally denies that the system in question is a product of Unitarianism properly understood; but he admits that it is the "legitimate fruit" of the degenerate Unitarianism, as he esteems it, which "had come to be held by many." He says:

"It had been set forth as among the axioms of criticism, that the Bible is not itself a revelation but only a human history of one. Its *text* is not inspired, it only contains an account of the doings and utterances of certain men, some of whom were inspired, and some of whom were not. The thoughts come from God, provided they be true ones, and we must pick them out as we may. The idea of a WORD OF GOD, or God speaking to us now, was repudiated, and we have only the fallible history of men inspired some time ago. This was said by the critics: we do not imagine that this is the theory of the Bible among the Christian laity of any denomination."

The question whether "this theory of the Bible" is or is not, historically, the Unitarian theory, would be aside from our present purpose. It would resolve itself into the question whether Priestly and Belsham, and the many writers of that class who have been identified with the rise and growth of Unitarianism in this country, may be regarded as representing the spirit and tendencies of that system. Doubtless there always have been Unitarians who have held the higher view; but which of the two classes exhibits the normal type of the system, and which the exceptional, we have no occasion at present to inquire. Nor do we inquire what this writer means by the "*Christian* laity" of the Unitarian denomination as distinguished from that which is not Christian.

This theory of the Bible, then—the denial of its authority as the inspired record of a revelation—was the starting-point of Theodore Parker's system. Assuming that the Bible has no authority, he rejected "nearly the whole of the Old Testament, as on the level or below the level of common literature." Dealing with the New Testament in the same way, "he reckons the miracles among the human additions."

"As an inevitable consequence, the theory in his hands brings the Bible into the same category with the Vedas, the Zend Avesta, the Koran, the poems of Hesiod, and the Orphic Hymns. He examines it from the same point of view, and, from the very structure of his mind, he finds a little wheat and enormous heaps of tares. Most of the books are not genuine. John's Gospel and all but four of the Pauline Epistles are probably forgeries. On the Old Testament he pours all manner of scorn; the New Testament history he thinks corrupt and unreliable, and all the miracles the figments of ignorant and credulous men. It was not given to him to see their finer adjustments in the narrative, making it a living whole, as the lenses of the eye are so adjusted as to make a living organ of light. Christ, however, appears through all these obscuring fables as a young Jew of promising genius, with better ideas of God than the Old Testament writers; and he would probably have made further reforms had he not been cut off by an untimely death. Christ, however, had very imperfect views of the Divine character and government, owing to his youth and want of advantages, had false notions about demons and future punishment, which Mr. Parker is able to correct in the light of the 'absolute religion' which comes to him through his spontaneous consciousness."

What then is that "absolute religion" which remained after the revelation in the Bible had been rejected, and which "spontaneous consciousness" revealed to Theodore Parker? It includes, as summed up in the article before us, three things. Spontaneous consciousness gives to man "the intuition of the Divine, or the consciousness that there is a God; the intuition of justice, or the consciousness that there is a moral law which we ought to keep; the intuition of immortality, or the consciousness that we shall live for ever." Theodore Parker's development of these three fundamental intuitions is his "absolute religion," for which he acknowledged no indebtedness to any revelation given in the Bible, but only to his own intuitive faculty. Yet, if we remember correctly, we were once called to account by one of his habitual hearers, because we did not recognize that absolute religion as Christianity and the teacher of it as a Christian preacher.

We cannot follow this respected writer through his entire survey of Parker's theology in its defects and errors. It is enough for us to say that we wish him much success in his attempt to deliver the Unitarian body in this country from those "axioms" and tendencies, of which Theodore Parker was a legitimate product.

THE MISSIONARY JUBILEE.

The Jubilee of the oldest Society in this country for the propagation of the Gospel by foreign missions, is an occasion that will convene many tried and eminent laborers in the missionary service, now by the favor of Providence enjoying a temporary respite from their work, or by afflictive dispensations led to seek rest and solace in a Christian land, or possibly to relinquish active service in their chosen fields. Veterans will be there to recount their experiences and renew their consecration.

Younger missionaries all aglow with the fire of a new zeal, will be there to hallow its flame with the blended memories of the pioneers and confessors in the work. Old men who saw the foundations of this institution laid in faith and hope, but in pecuniary weakness and under public distrust, and who have cherished the American Board in their prayers and benefactions through fifty years, will be there to rejoice in a Society whose missionaries count by hundreds, whose donors by hundreds of thousands, and whose precious fruits are garnered for Christ in every land. And hundreds of this generation will be there, to hear the story of the fathers, and to enter into their labors.

The occasion is one whose hallowed memories of the sainted and the loved, whose thronging associations of labors and sacrifices, of rewards and triumphs, whose kindling hopes and prophecies for the future, must awaken a response of sympathy and joy in every Christian heart.

It is a matter of special congratulation that the burden of debt which last year oppressed the Board has been removed—that it has been *quietly* removed, mainly by men of pecuniary ability, who have long proved themselves the friends of this institution, and without any special strain upon the churches at large. The churches are left just as free to give to the treasury of the Board for the coming year, as if there had been no extra effort to cancel indebtedness in this year of Jubilee.

We cannot for a moment doubt that with increasing financial prosperity and with the enlarging sphere of missionary action, the churches will show a marked increase in their contributions to this cause. The meeting at Boston next week will give a new impulse to the missionary cause. May the Spirit of wisdom and grace preside over the assembly, and measures of righteousness and peace flow from its counsels.

SHORT SERMONS.

"I AM persuaded," said a distinguished New England pastor, "that year in and year out, thirty minutes is the best length for a sermon; and yet," he adds, "I always go fifty." Only one of the numberless instances of superiority in theory as compared with practice, though the discrepancy is not often so candidly acknowledged. It will not be unfair if we make the example a text for a short sermon to ministers, on a merit which was thus only the more strikingly commended by the confession of the preacher.

It was long ago settled that "brevity is the soul of wit," but no less is it the soul of pathos, or of sublimity, and indeed of all impressiveness. We commend students who have not happened to see it to an article, now some years old, in *The Westminster Review*, on the Philosophy of Style, which maintains, as a principal secret of eloquence, that the most effective expression of a thought or emotion is that which uses the fewest and shortest terms consistent with clearness; and the writer instances the application of the principle in a whole oration, in its heads, in a paragraph, in clauses, phrases, and words. This merit of condensation we of course regard as of principal importance in every communication of thought, and as well in a sermon as in any other. Like perspicuity or grammatical correctness, it is required in the composition itself, apart from any consideration of its length as a whole, the discourse of an hour being capable of this quality no less than that of half an hour; and we have a right to exact an amount of thought proportioned to the time occupied. This merit, however, being presupposed, we speak now of the proper length of a sermon, as far as any measure of time may be prescribed on such a subject.

Obviously no uniform standard can be set up for all preachers, or for the same preacher on all occasions. There is nothing in the nature of the service, or the ends it proposes, to determine its precise limits. The words *long* and *short* are relative and varying measures. The longest sermon heard last Sunday in New England would have seemed short to an ancient congregation in Scotland. In various ways, however, and particularly from the practice of favorite ministers, a standard comes to be formed in every place and generation. According to the prevailing usage in most of the American churches, of all the principal denominations, the average time occupied in the delivery of a sermon rather exceeds than falls short of half an hour, and within that limit it may be called a short sermon. If we were to prescribe any measure, it would be this. Of course, there are subjects and occasions which warrant, and even require, a fuller treatment,—perhaps a history, or a treatise, rather than a sermon properly so-called; or the matter or manner of a discourse may be eccentric or otherwise exciting enough to stimulate attention beyond the usual time: but these are understood to be exceptions. It may be said also that there is no reason why the same preacher, in his ordinary ministrations, should not dwell twice as long on one text or topic as on another; yet in so many efforts, regularly recurring at short intervals, and partaking of a similar character, every man naturally forms a habit in this respect, as in many others, which becomes to him a law in the further ready prosecution of his work. For this reason it is the more necessary that a young man begin his practice with a jealous concern in behalf of brevity, erring, if he must, on that side on which all must admit error in the outset to be at least safer and more tolerable than on the other. It is held also by judicious writers on the subject, that a sermon delivered *extempore* will bear to be longer than one that is written; but the question being not what time may be most easily borne, but what time may be occupied to the greatest advantage, this difference should not materially affect the rule, and the extemporaneous preacher should be even the more on his guard, as being the more in danger of prolixity.

We are not about to argue this matter at length, but only to bring to the notice of young ministers a few notable examples which certainly deserve consideration. And we begin with referring to other classes of public speakers. The same rules are applicable for the most part to the pulpit and to the forum. We are sure, moreover, that advocates at the bar, and members of Congress, stand at least as much in need as ministers of examples and exhortations on this point. In the present "fast age," they may well learn a lesson of brevity from their most eloquent and effective predecessors. It is said of the three most influential members of the Convention that formed the Constitution of the United States, that in all the debates of that body, no one of them made a speech of more than twenty minutes. We have good authority for stating that Alexander Hamilton, though reckoned among the more diffuse orators of his day, did not occupy more than two hours and a half in his longest argument on the trial of a cause, and his rival, Aaron Burr, not more than an hour and a quarter. A judge who was intimately acquainted with Burr and his practice, confirmed this statement, adding that within his knowledge this advocate repeatedly and successfully disposed of cases involving a large amount of property in half an hour. "Indeed," said he, "on one occasion he talked to the jury seven minutes in such a manner, that it took me, on the bench, half an hour to straighten them out." He added, "I once asked him, 'Col. Burr, why cannot lawyers always save the time and spare the patience of the court and jury by dwelling only on the important points in their cases?' to which Burr replied, 'Sir, you demand the greatest faculty of the human mind, selection.'" He is well known to have been one of the most effective advocates in his own time, and in this matter, if in nothing else, he deserves to be studied and imitated. We refer to a single foreign example, an eminent English barrister. "I asked Sir James Scarlett," says Buxton, "what was the secret of his pre-eminent success as an advocate. He replied that he took care to press home the one principal point of the case, without paying much regard to the others. He also said that he knew the secret of being short. 'I find,' said he, 'that when I exceed half an hour, I am always doing mischief to my client. If I drive into the heads of the jury important matter, I drive out matter more important that I had previously lodged there.'" We commend his method, and his reason for it, not only to ministers, but quite as urgently to lawyers and members of Congress. Will not some of those third or fourth-rate speakers of any sort, who in these days plume themselves on a speech of three or even six hours, be obliging enough to cut out this paragraph, and "inwardly digest" it?

The argument for brevity on these forensic occasions, is still stronger for brevity in the pulpit. But not to nullify our argument by too long an article, we will here follow Dr. Emmons in withholding the application until our next edition.

COQUETTING WITH CONSERVATISM.

We notice that some speakers and managers in behalf of the Republican party are very much given to coquetting with Conservatism, whenever they appear before the public. In the proper sense of the term the Republican party is the only conservative party enlisted in the Presidential campaign. It aims to preserve the peace, the liberties, and the Constitution of the country, by restoring the Federal Administration to the principles of justice and freedom upon which it was based by the fathers. But the Conservatism with which some Republicans are inclined to coquette is that which places the Union before liberty, and counts peace a blessing even when secured at the sacrifice of freedom and justice; or else it is sheer grannyism—a timid anxious shrinking from "agitation" as in itself the worst of evils. Nothing whatever is to be gained for Republicanism by courting such an interest. Persons of that way of thinking or of that habit of feeling, will not be persuaded to vote for a ticket which has any flavor of anti-slavery, or if they do it will be under the implied pledge that the anti-slavery feature of the Republican platform is to be practically abandoned after the election. Such a Conservatism would bring the party under bonds to a policy of silence or compromise as to the aggressions of slavery. The one object of the Republican party, openly avowed, everywhere urged, should be the denial of all place or influence to Slavery in the administration of national affairs or upon the national domain. Thousands are ready to vote for this who have heretofore been counted as Democrats or Americans. Let all such come upon this platform unquestioned as to their antecedents. But the attempt to win votes by the plea of Conservatism—in the sense above defined—is simply suicidal.

UNQUALIFIED AND ABSOLUTE CONTRADICTIONS.

We are sorry that the Senior Secretary of the Nassau-street Tract Society has brought his own name before the public in a way to invite criticism upon his official conduct. In animadverting upon the policy of that Society with respect to slavery, we have carefully avoided personalities. We have criticised the course of an official body—the Publishing Committee of the Society—but have not commented upon the position of individual members of that Committee. The Committee, however, deem it prudent to be silent. Dr. Hallock, with less discretion, comes forward in his own name, and in his "righteous indignation" asserts that the charge that the Publishing Committee have suppressed the sentiments of authors upon slavery, is "unqualifiedly and absolutely false."

We have already shown that in 1843 Dr. Hallock himself said that the Publishing Committee *revised* Mrs. Bethune's abridged Memoir of Mrs. Isabella Graham, and *prepared* it for the press. This is an explicit contradiction of his recent statement that Mrs. B. prepared that edition for the Committee. But to proceed with the Secretary's card. He says:

"The author of 'Mary Lundie,' in a recent note, which has been published, admits that she authorized the Committee to abridge that work. 'Gurney on Love to God' stands precisely as the author sanctioned it before he died."

This is designed to make the impression that Mrs. Duncan and Mr. Gurney should be held responsible for the omission from their respective works of certain passages relating to slavery. Now we charge the responsibility for those omissions upon the Editing Secretary of the Society, and we cite his own testimony in proof. We mean precisely this: that neither Mrs. Duncan nor Joseph John Gurney would ever have *proposed* to omit from their works a word or line referring to slavery; that such proposals emanated from the Tract Society's editor, and that if the authors consented at all to these omissions—of which consent there is no sufficient proof—they did this because the Society's editor made the omission of such phrases a condition of publishing them with the Society's imprint. In proof of this we quote from Dr. Hallock. In an official circular issued from the Tract House, Oct., 1857, we are told that "the *Secretary* in the Publishing Department ... *has edited every publication ever issued by the Society*." And in *The Messenger* for March, 1855, we are told that the same Secretary has examined "*every line in our language*" of the issues of the Society.

Dr. Hallock, then, is the responsible editor. Now what is his own admission as to the alteration of Gurney? In a note to a Circular dated March 12, 1856, and signed by Drs. Knox and Hallock, we read, "Of Gurney's love to God the stereotype-plates were offered to the Society by a member of the Society of Friends in Philadelphia, in 1842; and the author, *at the request* of the donor, ON THE SUGGESTION OF THE COMMITTEE, *changed an illustration of two lines on the subject of slavery*." We say then, that the Committee, or rather the *factotum* Secretary, is responsible for the substitution of "the Inquisition" for "the Slave-Trade," in Gurney's Love to God.

In the same note to the Circular of Drs. Knox and Hallock, (March 12, 1856,) we are told that when Mrs. Duncan visited this country, "as Chairman and Secretary we [Drs. Knox and Hallock] waited on her more distinctly to learn her wishes; but though *anxious* that her daughter's views of slavery should *fully* appear, she still *left* the matter, as she had done in her letter, *to the discretion and responsibility of the Committee*. . . . The book was published under the impression that she preferred it should be issued as abridged, *rather than be withheld* from the many it might reach, through the Society's channels. From the paragraph in question, which in the Society's edition contains a full expression of Mary's joy at West India emancipation, and of her prayers and sympathies for the slave, *four lines that it was supposed the Society could not consistently issue were dropped*."

According to Dr. Hallock in 1856, Mrs. Duncan did *not* omit, nor *consent* to omit, any of her daughter's views of Slavery. The omission was made at "the responsibility of the Committee." Without that omission the Committee would have "withheld" the book from their press, because *they* "supposed the Society could not consistently issue" the book as Mrs. Duncan had prepared it! We put these things upon record that all honest men may read them, and judge of the Secretary's self-contradictions. This refutation of the positive assertions of his recent card by his own assertions in former cards—as painful for us to make as it ought to be for him to read—should at least teach him to revise his memory before charging other men with falsehood for repeating what he himself has published as the truth!

But there is another inference to be drawn from Dr. Hallock's recent card;—a new chapter of self-contradictions. We cite Dr. Hallock himself as a witness of the fact that it has been the policy of the Publishing Committee to suppress allusions to the subject of slavery in their publications, and that this policy was carried out in "The African Servant." In the card already published, he says:

"It now appears that the striking passage in the 'Negro Servant,' for the omission of which three societies, including that in London, have been virtually censured, was added by the author *after* the censured tracts were issued."

In a previous letter to a friend and donor, in *The American Messenger* for September, he had said more fully:

"A recent criticism on Tract No. 53, which tract was received from the Society at Boston, and sanctioned just after this Society's formation, (though it unjustly censured the supposed omission of a passage which the author of that tract added some years later in a new edition,) proves the fact of as much caution in 1825 not to give undue offense on the point referred to, as at any later period."

"A recent criticism on Tract No. 53 proves the fact of *as much caution* in 1825 *not to give undue offense*, as at any later period." What was this caution? The tract as prepared by the author, and as published at Andover before the organization of the Society at New York, contained the following sentences:

"I felt glad of an opportunity of instructing a native of that land whose wrongs and injuries had often caused me to sigh and mourn; *the more so, when I reflected who had been the aggressors*."

"And he be good master: *he gave me my liberty, and made me free*, and me live with him ever since."

"*If many of them for a season are devoted to earthly slavery through the cruel avarice of man, yet blessed be God, some among them are, through divine grace, called to the glorious liberty of the children of God; and so are redeemed from the slavery of him who takes so many captive at his will.*

It is a happy thought that Ethiopia shall soon stretch forth her hands unto God."

But in these several sentences the words which we have italicised are omitted in the New York edition of the tract. This revision of a tract received from the Society at Boston, this excision of words relating to slavery, according to Dr. Hallock's admission, "proves the fact of as much caution in 1825 not to give undue offense on the point referred to, as at any later period." His words, if they mean anything, admit that the N. Y. Society has the credit and the responsibility of omitting the passages in question. He claims this as proof of *the caution* exercised in 1825. And that a revision was made of the publications received from Boston, appears from the following quotation from the First Annual Report, 1826, page 15: "The Publishing Committee have examined the entire series of tracts published at Boston; and having suggested various amendments in some of the tracts, and exchanged a considerable number of others for those which they judged of superior excellence, the new series has received the approbation of the Committee of that Society."

Still further, the Secretary talks vaguely of unjustly censuring "the supposed omission of a passage which the author of the tract added some years later in a new edition." What passage he refers to he does not say. What evidence he has that Legh Richmond added any passage to the Negro Servant some years after the Society's formation, does not appear. The Society was formed in 1825. Mr. Richmond died in May, 1827. That in the interval between the transfer of the tract from the Society at Boston and his decease, the author may have added some sentence to his work, is of course possible. It may be that in his final revision, he for the first time spoke of "the price which sordid, unfeeling avarice has affixed to the *body* of a poor negro slave." But not then for the first time did he speak of "that most infamous object of merchandise, a cargo of black slaves." Not then did he first denounce the buying and selling of men as an "inhuman traffic for a nation that bears the name of Christian." More than twenty years before had he painted "the horrors of forced separation between wives and husbands, parents and children, torn asunder by merciless men, whose hearts have been hardened against the common feeling of humanity by long custom in this cruel trade," and sighed for the success of efforts directed to "the abolition of this wicked and disgraceful traffic." Dr. Hallock's parenthesis affords no excuse for the omission of these striking passages, which surely formed a part of the original work. He admits the very thing we have charged; that to avoid giving offense to some imaginary persons upon the subject of slavery, the Publishing Committee of the Nassau-street Society have uniformly and studiously adopted the policy of changing or omitting phrases and sentences upon that subject in books which have passed under their revision! What a shameful admission is this from such a quarter!

ITALY AND HUNGARY.

The emancipation of Italy proceeds without a solitary check from within or without. In the manner of his descent upon the mainland, and in his successive maneuvers against fortified points upon the coast, Garibaldi has evinced the qualities of a cool and sagacious general, as well as of a bold and daring adventurer. He has proved himself equal to the conduct of a campaign requiring the highest order of military strategy.

But the most striking feature in the career of Garibaldi as a conqueror, is the spontaneous and universal homage of the people for him and his cause. This proves that Garibaldi knows Italy and that Italy knows Garibaldi. No mere political schemer or revolutionist, no military invader coming in the name of freedom, could have so aroused the popular enthusiasm and inspired the public confidence. The unselfishness of Garibaldi's aims, the incorruptibility of his patriotism, were needed to give such a charm to the exploits of his arms. He knew the people to be ripe for emancipation, and he knew where and how to strike the blow.

Naples is now fairly free. But it will be a work of time, and patience, and watchful devotion to place the institutions of freedom upon a permanent basis of self-support and self-defense. Garibaldi will know well how to use the money and arms left by the King in his flight.

The Pope already reads the handwriting on the wall. His time is not distant. He must either betake himself to flight, or compromise his temporal power and government for a nominal spiritual dignity.

Venetia awaits impatiently the signal for her uprising. It is impossible that she should be held in the chains of Austria when all Italy beside is free. As the tide of Italian liberty rolls steadily onward, will Austria attempt once more to beat it back? But Austria is bankrupt; Austria is distrusted in Germany; Austria is isolated from the other great powers. And there is Hungary, boldly and firmly insisting upon the restoration of her constitutional rights, and ready to take up arms to regain her nationality. A correspondent of the Brussels *Nord* writes as follows:

"I have been all over Hungary. I was at Pesth on the 20th August, St. Stephen's Day, and I was surprised at the union which prevails among the Hungarians, whatever be their religion or their condition. All demand the pure and simple re-establishment of the Hungarian Constitution, such as the last king left it, with their language and their administration. On the 28th of last month I was present at a great national banquet, which was attended by more than 300 persons, belonging to all classes of society. At this patriotic feast England was represented in the person of Mr. Crawford, and he spoke of the Constitution of Hungary, which was established at the same time as that of England. This historical allusion drew forth a burst of enthusiasm, accompanied by vows to regain, no matter at what cost, national independence. The same enthusiasm is entertained by all the young men in the country, and they unanimously protest against Austrian rule."

With such a spirit among her people, Hungary will join Italy in the march of popular freedom.

THE SOCIAL AND POLITICAL STATUS OF COLOR.

The question of Caste in America lies deeper than that of slavery. True, slavery has created caste, and the fact that four millions of their race are held in bondage makes persons of African affinities a despised caste even in the Free States; so that if slavery were abolished, and persons of color everywhere recognized as men before the law, the next generation would grow up almost free from the prejudice of caste. Yet this very prejudice against color, itself the offspring of slavery, is urged as an argument against the abolition of slavery!

The petty tyrannies of caste legislation in this country would disgrace even the Austrian police of Venetia. For example, the Common Council of Petersburg, Va., have passed an ordinance to regulate the riding and walking of negroes in the streets of that town, by which it is ordained that—

'No negro, whether bond or free, shall, without the consent of the mayor, master, or employer, ever ride in hack or carriage, and that any owner, keeper, or driver of such carriage who shall permit an infringement of this law, shall be punished by fine, if he be a white man; and if a negro, be punished also with stripes;' and also that "No negro shall stand on a side-walk so as to inconvenience persons passing along such side-walk, and if a negro meet, or overtake, or be overtaken by a white person on a sidewalk, he shall pass or go on the outside, and if it be necessary to enable such white person to pass, shall immediately get off such sidewalk or crossing. Any negro guilty of a violation of any of the provisions of this section shall be punished with stripes."

This is not a law for slaves alone, but for negroes, bond or free. No matter how respectable and independent in a pecuniary point of view a colored resident of Petersburg may be, no matter how large a tax his property may pay into the city treasury, the law now authorizes the lowest, vilest white vagabond to compel him to step aside into the mud, or to seize him and cause him to be flogged if found riding in his *own* carriage, without a special license from the mayor! And this in the state whose fundamental "Declaration of Rights" asserts that "*all men* are created *equally free and independent*, and have certain *inherent natural rights*, of which they cannot, by any compact, deprive or divest their posterity; among which are the enjoyment of life and liberty, with the means of acquiring and possessing property, and *pursuing and obtaining happiness and safety*." And which further declares, that "no man, or set of men, *are entitled to exclusive or separate emoluments or privileges* from the community, but in consideration of public services."

Yet the Common Council of Petersburg confer upon white men, not because of public services, but simply because of color, the exclusive and separate control of sidewalks and carriageways!

It is but a few years since Christians were required to dismount at the gate of Damascus, and to enter the city on foot; and also, on paying their taxes, were required to bend their necks to receive a stroke from the hand of the collector, in token of their humiliation. The tyranny of Mohammedanism over Christians is broken, but the tyranny of slavery remains to curse this Christian land.

But it is not only upon slave soil that this odious tyranny is practiced. At the North social customs are as tyrannical as Southern laws. In our city rail-cars, omnibuses, and ferry-boats, we heap indignities upon men and women of color. Popular prejudice denies to them the privilege of improving their condition. A mother, a lady of color, who had placed her two children at an academy in this city, paying the highest terms for their instruction, was compelled to remove them because, "though the Principal had no fault to find with them, the circumstance of two such children being in his school was depriving him of other pupils, and ruining the establishment." If these children had been Cubans, Spaniards, East Indians, Hawaiians, Japanese, no fault would have been found. And everybody knows that this prejudice against African blood, and this petty tyranny over the African race, is not only unchristian and wicked, but unmanly and mean. The wrong in this particular case does not lie with the Principal of the school; —we cannot insist that he should break up his school in the vain attempt *thus* to conquer a prejudice; the wrong lies with the parents of his other pupils, and in the whole tone of social feeling upon this subject. The power of caste will not be broken in the community till Christians shall have rooted out the spirit of caste from their own hearts.

And yet even so enlightened and liberal a statesman as Mr. Seward argues that this great country is for *white* men; and a Republican address issued in Baltimore claims that the Republican party is formed to secure for *white* men the great inheritance of the national domain. Such a doctrine would brand Republicanism with infamy. We are not worthy to be free, we cannot claim to be Christian, unless we are ready to accord to all men the same social and political rights which we claim for ourselves. Will not the Christian people of New York see to it that in this state negroes shall be allowed to vote upon the same conditions with white men?

PROF. SMITH'S CHURCH-HISTORY.

It is only a year since the publication of Prof. H. B. Smith's Chronological Tables of Church-History, which we then pronounced the most complete, thorough, convenient, and reliable compendium of ecclesiastical history ever set forth in tabular form. By the simple contrivance of interleaving the broad charts of eras, with smaller tables of denominations, countries, topics, etc., all that pertains to the history of a given period is brought before the eye in parallel columns, with each item under its proper date in the margin. We have used these tables frequently, and have found them of great service in assisting us to collate events and dates, and to group together the leading persons, doctrines, movements of any particular period of church-history. Of course they are not designed as a substitute for the standard works of ecclesiastical historians; but students of church-history will find them useful in the review of text-books and lectures, as serving to give definiteness and precision to their knowledge. The time saved in the way of reference, by consulting such tables, is worth ten times the cost of the volume.

That the work is appreciated is evident not only

from the high encomiums bestowed upon it by those most competent to judge, (see the testimonials of Profs. Schaff, Anderson, Day, Shedd, Lieber, and others in our advertising columns,) but also from the fact that a second edition is already demanded.

In the true spirit of a scholar, Prof. Smith has availed himself of the friendly criticisms and suggestions made in the earlier notices of his book. Perfection in such a work is hardly to be looked for; but those who know the labor of digesting and condensing a chaotic mass of historical facts, will look with favor upon any work in this department that proves generally accurate and reliable. We observe that Prof. Smith has amended his statement of Dr. Taylor's positions. In the first edition he said that by Dr. Taylor's system, "original sin was resolved into a disordered native constitution, without moral character." This now reads: "Original sin was resolved into a constitutional bias to sin, which is not sinful." There are still some objections to the word *bias*, but this is better than the former statement.

In the new edition he represents Dr. Taylor as teaching that "sin *may* be necessarily incidental to the best possible system." This is not quite correct; since Dr. T. was careful to say "incidental with respect to Divine prevention," in distinction from necessarily incidental. But the first edition made him teach that "sin *is* necessarily incidental."

In the first edition were these words: "The atonement was resolved into a governmental expedient, in contrast with the position that it is a satisfaction to the Divine justice." For this caricature of Taylorism is now substituted the following: "'Atoning justice' is a benevolent disposition to maintain authority for the sake of the highest happiness, by means of an atonement."

Renewing our commendation of the work, we advise all interested in the study of Church-History to procure it. Published by Chas. Scribner.

Notices.

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Cards of Admission 25 cents each; to be had at Rushton's, No. 10 Astor House; Lockwood's, No. 411, Randolph's, No. 683, and the Rooms of the Association, No. 817 Broadway. Also at the door. 617

AMERICAN BOARD COMMISSIONERS OF FOREIGN MISSIONS.

The Committee appointed to make arrangements for the Annual Meeting of the Board, have applied to thirty corporations for the purpose of effecting a reduction of fares. They have met, however, with indifferent success.

1. Persons can come from New York by either of the three steam-boat routes and return, for $5. Tickets to be had of A. MERWIN, Bible House, New York.

2. Persons paying full fare at any point between Albany and Boston, can return free upon presenting certificate of attendance to M. H. SARGENT, No. 13 Cornhill, Boston.

3. Persons paying full fare on either of the lines between Portland and Boston, can return free with certificate of attendance as above, provided that the cars were taken on the Boston and Maine Railroad, forty miles or more from Boston; and on the Eastern Railroad at or beyond Newburyport. Apply for return tickets to M. H. SARGENT, No. 13 Cornhill, Boston.

4. The Vermont Central has agreed to a similar arrangement, available to October 6th; but no arrangement has been made with roads this side of the Vermont Central. 617

Excursion Tickets from New Haven to Boston, via Shore Line, for the Meeting of the Board of Missions.

Our subscribers in Connecticut will be glad to learn that the Directors of the Shore route, by way of New London and Providence, have agreed to furnish Excursion Tickets to those attending the Jubilee of the A. B. C. F. M. at half the usual fare. These tickets can be procured at the Ticket-Office in the Station-House at New Haven from Saturday, Sept. 29th, to Thursday, Oct. 4th, and will be good to return until Monday, Oct. 8th.

The times of leaving New Haven are 10.45 A.M. and 3.20 P.M. The price of the ticket to go and return will be $4 50. 617

In behalf of Female Education in the Colored Republic of Hayti, West Indies.—Rev. Mr. B. Bird, Wesleyan Missionary from the English Conference, after a prosperous career of near twenty years in the above-named Island, being now on his way to Europe, has availed himself of the opportunity of visiting the United States of America having specially in view in this visit to enlist the sympathies of the American Christians in behalf of a Girls' Boarding-School, which he is anxious to establish at Port au Prince, the capital of the above-named Republic.

The ground on which this Institution is to be built, forms a part of the general Mission premises, which are held by trustees as the property of the Wesleyan Missionary Committee in London, and on which already stand the Methodist church and the Boys' Boarding-School of this Mission, both of which are encouragingly attended by the residents in the city of Port au Prince, of all persuasions, both native and foreign.

It is estimated that the entire accomplishment of this important and interesting undertaking might require a sum of from eight to ten thousand dollars.

The undersigned recommend with entire confidence and pleasure the present appeal, and sincerely hope that their Christian brother and fellow-laborer, who, with the partner of his life, has spent so many years in the mission field, and who, with her, is also desirous of returning to the scene of his former labors, will meet with support and encouragement of the friends and disciples of Christ.

Our worthy brother engages to call on those to whom a copy of this appeal shall be sent, and will do so at the earliest opportunity.

GEORGE B. CHEEVER,
JOHN McCLINTOCK,
N. BANGS,
HENRY WARD BEECHER,
ABEL STEVENS,
JOSEPH HOLDICH.
617

Ontario Association.—The next meeting will convene in the Congregational church of Churchville, Monroe co., on Tuesday, the 2d Tuy of Oct ber, at 2 o'clock P.M.

Common text, 1 Cor. ii. 12.

Cars arrive from the West at 10 A.M. and 3 P.M.; from the East at 12 M. and 6 P.M. J. BUTLER, Register.

Bergen, Sept. 20, 1860. 617*

Synod of Susquehanna.—This Synod will meet at the Congregational church in Coventry, Chenango county, on the second Thursday (11th) of Oct. at 2 o'clock P.M.

D. TORREY, Stated Clerk.

Ithaca, Sept. 17, 1860. 617

New York Young Men's Christian Association.—Rev. H. D. Northrop of Brooklyn will preach in the Baptist Tabernacle, Second avenue, near Tenth street, Sunday evening, Sept. 30th, at 7½ o'clock. 617

The Semi-Annual Meeting of the Congregational Association of New York and Brooklyn will be held at Paterson, N. J., on Tuesday, Oct. 2d, at 10 o'clock A.M.

HENRY BELDEN, Registrar. 617

Church-Extension.—The Union chapel congregation (Prof. Mattison's) have secured three lots of ground on Fourth street, near Sixth avenue, and have commenced the erection of a church-edifice. It is to be of brick, in the Romanesque style, with lecture-room and class-rooms in the rear, upon the same level, and the whole to cost about $15,000, exclusive of the site. The main audience-room will be 52 by 57 feet, with an end gallery only, and will seat about 800 persons. 617

Married.

KELLOGG—DAVIDSON—In the city of New York, Sept. 19, 1860, by Rev. Dr. Davidson, Mr. Charles Kellogg of Brooklyn, L. I., to Miss Anna Margaret Davidson of New York, daughter of the officiating clergyman.

ALBERTSON—NICHOLS—In this city, on Wednesday, the 19th of September, at St. George's church, Stuyvesant square, by Rev. Stephen H. Tyng, D.D., Daniel T. Albertson to Caroline E. Nicholson, both of this city.

SMITH—WILCOX—At York, Maine, Tuesday, Sept. 25th, by Rev. Wm. Parker, Mr. Walter M. Smith of New York, to Miss Lizzie L., daughter of Charles C. Wilcox, Esq., of Kankakee, Illinois.

Died.

LEEDS—On the 14th inst., in this city, at the residence of his father, Samuel Leeds, Lovett Russell Leeds, late first officer of the ship King Philip, in the 25th year of his age.

Having been absent for over two years, he was returning home, when about ten days before his arrival he was laid low by a fever, which took the typhoid type. A merciful Providence kindly prolonged his life a few days, that he might die among kindred and friends.

SEYMOUR—At Utica, on Wednesday evening, September 5th, Frances Antill, wife of John F. Seymour, and daughter of Arthur Tappan.

BABCOCK—In Truxton, Cortland co., N. Y., on the 21st inst., Asa Babcock, in the 73d year of his age.

ABBOTT—On Tuesday morning, after a short illness, Edwin Dazee, youngest child of Benjamin Vaughan and Elizabeth T. Abbott of this city, aged fourteen months.

MINER—Of pulmonary disease, at North Stonington, Ct., Sept. 13th, Latham R. Miner, in the 20th year of his age, and in the assured hope of a blessed immortality.

Business Notices.

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Philo Carpenter, Esq.

References to other persons living in various cities at the East can be furnished if desired. 616-667

American Board of Foreign Missions for Boston.

THE NORWICH AND WORCESTER LINE have made arrangements to furnish Excursion Tickets to all who intend visiting Boston on this important occasion, for $5—to go and return from October 1st to 8th inclusive.

Tickets for sale at the office on Pier 2, N. R., or on board steamers.

For further information inquire of E. S. MARTIN, Agent of the line, or A. MERWIN, Esq., Bible House. 617-618

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GEORGE D. CRARY, Secretary. 610-635

THE following article from *The N. Y. Evangelist* was written and published without the slightest knowlege or solicitation on the part of the Bookseller of whom it speaks:

A GOOD LIBRARY FOR OUR SABBATH-SCHOOLS.

How Shall we Get It?

I should have been greatly obliged to any one who would have solved that question for me a year ago. Having now solved it, I offer the result to any others who may not as yet be delivered from their perplexity. You know A. D. F. Randolph, Bookseller, etc., No. 683 Broadway. Send him the catalogue of your present library, with the amount you wish to expend for a new one, and the thing is done. If he does not send you the most readable and reliable assortment of books that your children ever set eager eyes upon, he will serve you very differently from his treatment of my Sabbath-school. His books are drawn from all sources, many of them published by himself, and all are carefully studied by the Publisher before delivering them to others. I doubt if he has a poor book in his whole collection. Parents and children are in raptures over the box full he sent us some weeks ago, and say they have not found an uninteresting volume among them. I have had the pleasure of doing other schools a kindness by giving this information, and in hope of extending the benefit, I offer the result of one experiment to the readers of *The Evangelist*. A PASTOR.

615-3teow

THE

GROVER & BAKER

NOISELESS

Family Sewing - Machine

is rapidly superseding all others for family use. The DOUBLE LOCK STITCH formed by this Machine is found to be *the only one* which survives the wash-tub on bias seams, and, therefore, the only one permanently valuable for Family Sewing.

READ THE FOLLOWING TESTIMONY:

The undersigned, CLERGYMEN OF THE PRESBYTERIAN CHURCH, having purchased and used in our families "GROVER & BAKER'S CELEBRATED FAMILY SEWING-MACHINE," take pleasure in recommending it as an instrument fully combining the essentials of a good machine. Its beautiful simplicity, ease of management, and the strength and elasticity of its stitch, unite to render it a machine unsurpassed by any in the market, and one which we feel confident will give satisfaction to all who may purchase and use it.

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SEND FOR A CIRCULAR. 617tf

THE

Ladd, Webster & Co.

SEWING-MACHINE

May now be had for Fifty Dollars.

We are happy to inform the public that although we have hitherto sustained the price of our Sewing-Machines at Eighty-Five Dollars, in the face of a reduction some two years ago to Fifty Dollars by all our competitors, and although our sales have been constantly on the rise, the ratio of increase being greater than that of any other concern, as seen by the official reports, we have nevertheless determined on meeting the wants of a class who have hitherto been unable to purchase our instrument; and with this object in view, we now offer

The Best Sewing-Machine in the World

AT 50 DOLLARS.

This grade is not so highly ornamented as some of our other styles, but for all practical purposes it is precisely the same.

LADD, WEBSTER & CO.,

No. 500 Broadway,

615tf NEW YORK.

FINKLE & LYON Sewing-Machine Co.

NO. 538 BROADWAY, NEW YORK.

Extract from the report of the Committee on Exhibitions held in Philadelphia by the Franklin Institute:

"First Class—Is the Lock-Stitch, as is made by the Wheeler & Wilson's, Ladd, Webster & Co.'s, Sloat's, Finkle's, and other Shuttle-Machines, which is made by two threads, one carried through the fabric by the needle, and the other passed through a loop in the first thread by a shuttle or some equivalent device. The appearance of the stitch by these machines is the same on both sides.

"The Second Class produces what is called a Grover & Baker, or 'Double-Thread Loop-Stitch,' which is made by a loop of the upper thread being thrust through the fabric, through which a loop from the lower thread is passed, which has again a second loop of the upper thread passed through it, and thus continuing, the upper and lower threads interlooping one another. This class of Machines can, by a very slight change in the form of the looper, be altered into a single-thread machine.

"The Third Class is the single-thread Machine, which produces a chain or loop-stitch on one side of the fabric, and is usually called the 'Chain-Stitch.'

"No. 109. Made by Finkle, is a Shuttle Machine, and has much to recommend it. The shuttle is carried in a cradle, as the inventor asserts, to avoid friction in the shuttle race. The feed is the 'wheel feed,' operated by the toggling pawl, certain in its operation, and simple in adjustment; tension is from a rod, around which the thread is twisted, each turn increasing the tension; a peculiarity is claimed in the operating cam. The groove in this cam, which gives motion to the needle bar, is so arranged that the needle bar is at no time actually at rest, but its speed, as it approaches the top or bottom of its stroke, is gradually increased or diminished. The Machine works with a short needle, and the loop thrown off for the shuttle to pass through is very small; the slack of the thread is drawn up by a peculiar lever, operated by the needle bar, and seems to work with great precision. In the work done by this Machine for the inspection of the Committee, the operator stitched from fine gauze to thick cloth and leather, without any change in the feed, needle, or tension. The Machine is generally run at a high speed—it runs very lightly, and with but little noise.

"Reviewing the merits of the foregoing Machines, in regard to excellence of mechanical arrangements and adaptation to great range of workmanship, the Committee give preference in order of merit:

"First. No. 109, the Finkle Machine, manufactured by Finkle & Lyon.
"Second. No. 1,154, the Wheeler & Wilson Machine.
"Third. No. 565, the Ladd, Webster & Co. Machine.
"Fourth. No. 142, the G. B. Sloat & Co. Machine.

"JOHN E. ADDICKS,
"Chairman."

FINKLE & LYON Machines also took the HIGHEST MEDAL at the Fair of the AMERICAN INSTITUTE, with the highest premium for fine Sewing-Machine work.

They also took the HIGHEST PREMIUM at the New Jersey State Fair, and so, generally, wherever exhibited. At the recent Exhibition at the Mechanics' Fair at Utica, N. Y., these Machines took *both* of the highest premiums.

All Machines warranted to give better satisfaction than any other Sewing-Machines in market, or money refunded.

AGENTS WANTED.

Send for a Circular.

607tf-LF

Wheeler & Wilson's SEWING-MACHINES.

WITH BINDERS, CORDERS, AND ALL OTHER RECENT IMPROVEMENTS.

The Wheeler & Wilson Manufacturing Company would ask the candid attention of the public, and RESPECTFULLY of that more immediately represented by THE NEW YORK INDEPENDENT, to the fact that the Wheeler & Wilson Sewing-Machine has uniformly received the highest commendations from all classes of society, whether for the use of

FAMILIES,
DRESS MAKERS,
SHIRT MAKERS,
CORSET MAKERS,
GAITER FITTERS,
SHOE BINDERS,
VEST MAKERS, or
TAILORS GENERALLY.

THE LOCK-STITCH MADE BY THESE MACHINES is the only stitch that cannot be raveled, and that presents the same appearance on both sides of the seam—the only stitch that is approved by families and manufacturers of sewed goods. This fact being borne in mind, every candid person must be convinced that the WHEELER & WILSON Machine is the only one to purchase, whether for private use, or for earning a livelihood by sewing for others.

OFFICE NO. 505 BROADWAY, N. Y.

SEND FOR A CIRCULAR.

617tf

SEWING-MACHINES

For Manufacturers, Tailors, and Shoemakers, at wholesale and retail.

Wilson & Bancker

invite you to call and examine their New Styles of Sewing-Machines at their new and extensive sales-room,

No. 514 BROADWAY, opposite ST. NICHOLAS HOTEL.

We offer none but first-class Sewing-Machines at our sales-room, and guarantee them good.

WILSON & BANCKER are the sole Agents for the splendid

"BOUDOIR" SEWING-MACHINES,

HARRIS'S PATENT.

The best Machine in the world for Family Use. Price, $40.

The "BOUDOIR" is the latest improved Sewing-Machine now for sale, and challenges the world to beat it.

SALES-ROOM, NO. 514 BROADWAY,

Opposite St. Nicholas Hotel, N. Y.

Liberal discount made to the trade. Agents wanted. 607-619J

SINGER'S

Best Manufacturing Machines

Will be hired out for the present, at low rates, to residents of New York, Brooklyn, and Williamsburg. The rent will be deducted from the price in case of a purchase. I. M. SINGER & CO.,

605tf No. 458 Broadway.

Never-Failing Fruit Jar.

The new self-testing Fruit Jar is the simplest and most effectual Jar in the market. Warranted Air-Tight. Persons heretofore unsuccessful in keeping fruit for Winter use are invited to give these new Jars a trial.

E. P. TORREY,
No. 9 Platt street.

Trade supplied on liberal terms. 615tf

Hoppock, Garbutt & Co.,

WHOLESALE GROCERS

AND

COMMISSION MERCHANTS,

NOS. 87, 89, and 91 WARREN STREET,

(First door east of Greenwich street,)

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Keep constantly on hand a LARGE and WELL-SELECTED STOCK of

SUGARS,	TOBACCO,
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SYRUPS,	SPICES,
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WHALE AND COAL OIL,	INDIGO,
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ETC., ETC., ETC.

Also an Extensive and Choice Stock of

GREEN AND BLACK TEAS,

Which are offered to all Cash and SHORT TIME Prompt-Paying Buyers at the Very Lowest market prices.

Prompt attention given to orders, and selections made with care. 601-626

Fall and Winter.

I AM NOW PREPARED TO OFFER ONE OF THE largest and most extensive stocks of Ready-Made FALL AND WINTER CLOTHING ever offered in this city. This stock is all new, manufactured from the latest importations, cut and made in the most tasty style and fashionable manner. Articles in this line will be sold less than at any other establishment in the city. Youths' and Boys' Clothing, School Outfits, etc., in every variety. Custom-Room and Furnishing Department not excelled in taste, style or fit. In every instance where parties are not pleased their money will be returned.

F. B. BALDWIN, Nos. 70 and 72 Bowery.

The largest store in the city. 616-630

SAVE YOUR CARPETS!

Harrington's Patent Carpet Lining.

HOUSEKEEPERS!

Don't Lay Down Your Carpets!

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DON'T LAY DOWN YOUR CARPETS!
STEAM-BOAT OWNERS!
DON'T LAY DOWN YOUR CARPETS!
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DON'T LAY DOWN YOUR CARPETS!
PATERFAMILIAS WHO ARE TRAVELING FOR PLEASURE, SEND THIS "TELEGRAM" TO YOUR HOUSEKEEPER!
"DON'T LAY DOWN YOUR CARPETS!"
UPHOLSTERERS! DON'T LAY DOWN ANY CARPETS, OIL-CLOTHS, OR MATTING, WITHOUT USING

Harrington's Patent Carpet Lining.

USE IT IN CHURCHES,
" " HOTELS,
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" " PARLORS,
" " BEDROOMS,
" " READING-ROOMS,
" " BANK PARLORS,
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ANYWHERE, EVERYWHERE, IN EVERY PLACE WHERE CARPETS, OIL-CLOTH, AND MATTING ARE USED.

It preserves the Carpet and Oil-Cloth from nail heads or any unevenness in the floor, presents an even surface for the Carpet to rest upon, is a muffler of sound, and is warranted to add fifty per cent. to the durability of Carpets, Oil-Cloth, and Matting.

For sale at any of the Principal CARPET STORES. Manufactured solely by the New York Carpet Lining Co.

J. R. HARRINGTON,
No. 440 Pearl st., New York.

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Communion Furniture.

Silver-Plated and Britannia COMMUNION SETS, of various patterns and prices, to suit the wants of all.

A liberal discount to the Trade and also to Mission churches, at the old stand of LUCIUS HART,

Nos. 4 and 6 Burling slip, New York.

FINE PLATED WARE AT REDUCED PRICES.

Ice-Pitchers, $6 50 to $10; Coffee-Urns, $9 to $15; Tea-Sets, 6 pieces, $20 to $25; Cake-Baskets, $4 to $6; Castors, $3 to $12; Decanter-Stands, $8 to $12; Forks and Spoons, $2 to $6 per dozen; Waiters, etc., at the store of LUCIUS HART,

560-627 Nos. 4 and 6 Burling slip.

ESTABLISHED 60 YEARS.

MEEKS' CABINET FURNITURE,

NOS. 333 AND 335 FOURTH STREET,

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Superb Parlor, Library, Dining, and Bedroom Furniture,

OF EVERY STYLE, FROM PLAIN AND SUBSTANTIAL, to the elegant and expensive, at REASONABLE PRICES.

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PIER MANTEL GLASSES, ETC.

Goods Packed and Shipped to all parts of the world. 613-625H

Gents' and Children's Hats and Caps.

The largest and most elegant variety in this city. First Premium for Ladies' Riding and Children's Hats. The Clergy supplied at a discount. KELLOGG, No. 381 Canal street. 607-658

JAMES TUCKER,

BRIDAL SETS, FLORAL SURROUNDINGS, And Toilet Attractions.

Nos. 351 AND 759 BROADWAY. 615-626

LEA & PERRINS'

CELEBRATED

Worcestershire Sauce.

PRONOUNCED BY CONNOISSEURS TO BE THE "ONLY GOOD SAUCE," *and applicable to* EVERY VARIETY OF DISH.

EXTRACT of a Letter from a MEDICAL GENTLEMAN At Madras TO HIS BROTHER at Worcester.

"May, 1858.

"Tell LEA & PERRINS that their SAUCE is highly esteemed in India, and is, in my opinion, the most palatable, as well as the most wholesome SAUCE that is made."

The above SAUCE is not only the BEST and most POPULAR CONDIMENT known, but the most *Economical*, as a few drops in *Soup, Gravy*, or with *Fish*, hot and cold *Joints, Beef-Steak, Game, etc.*, impart an exquisite zest, which *unprincipled* Sauce manufacturers have in vain endeavored to *imitate*.

On the *Breakfast, Luncheon, Dinner, or Supper Table*, a cruet containing "LEA & PERRINS' WORCESTERSHIRE SAUCE" is indispensable.

To appreciate the *excellent qualities* of this *delicious* preparation, it is only necessary to purchase a small bottle of the *genuine* of a respectable grocer or dealer, as many *Hotel* and *Restaurant* proprietors seldom place the *Pure* Sauce before their guests, but substitute a genuine *Bottle* filled with a *spurious* mixture.

FOR SALE by *Grocers and Fruiterers* everywhere.

JOHN DUNCAN & SONS,

No. 405 BROADWAY, NEW YORK

Sole Wholesale Agents for the United States.

A Stock always in Store. Also, orders received for direct shipments from England.

Beware of Counterfeits and Imitations.

571-26teow-Pet

JACOB HYATT,

CARD ENGRAVER AND PRINTER,

Cor. Maiden lane and Broadway.

Many years known as unrivaled in the taste of his WEDDING and other INVITATION CARDS AND NOTES. 617*

OAK ORCHARD ACID SPRING WATER.

This Water is gaining great celebrity, and the demand for it is increasing rapidly. Its beneficial character is attested by thousands, and it is pronounced by distinguished physicians to be superior to any other Medicinal Spring Water now in use. The almost miraculous cures which it has performed lead us to believe that it is destined to become extensively used in the treatment of very many diseases which ordinary remedies fail to cure. Its curative properties are established beyond question, and we feel assured that it must, to a great extent, supersede many of the artificial compounds of the day. We recommend those of our readers who may be suffering from general debility, or from any of the diseases for which this Water is prescribed, to give it a trial. See advertisement in another column.

599-26teow J

PATENT MICA AND FIBROUS

CEMENT ROOFING.

THIS CELEBRATED ROOFING MATERIAL HAS STOOD THE BEST OF ALL TESTS—

Time!

Adapted to every variety of Roof, New or Old, STEEP OR FLAT, and is unequaled for Durability, Beauty, or Cheapness by any Composition in use. The Mica being a non-conductor of heat, no roof is so Cool in Summer, nor so Warm in Winter. The undersigned are prepared to execute Promptly and Thoroughly all orders for putting on New Roofs, or repairing Old Leaky Tin, Metal, or Shingle Roofs. Warranted Waterproof, and will protect Tin or Iron many years from rusting.

Cement for sale by the Barrel, and sent to any part of the country, with printed instructions for use, and is sold to Agents, Builders, and Dealers at a price that will afford them a LARGE PROFIT, and yet furnish to the Consumer a very cheap roof compared with tin, slate, shingles, or other roofing material. Also for sale, State and County Rights, for a portion of the United States.

DITTO, PORTER & CO.,

Successors to JOSEPH DITTO & CO.,

No. 207 Broadway, cor. Fulton st., New York.

613-12teow K

Heaters & Heating Ranges.

THE ETNA BASEMENT AND PARLOR HEATER.

The Etna Heater is designed to set in the front basement fireplace, to warm the basement parlor and rooms above.

THE VESUVIUS COOKING AND HEATING RANGE.

The heat which from ordinary ranges goes to waste up the chimney, is saved and made available to warm the rooms above, without in the least lessening the convenience or efficiency as a Kitchen Range. For efficiency, economy, durability, and safety they are unequaled. Abundant first-class references furnished on application, by mail or otherwise.

SPAULDING & STRATTON,

Manufacturers and Proprietors.

No. 3 Bible House, Fourth avenue, New York. 616-619

D. S. WILLIAMS,

WHOLESALE

HAT, CAP, FUR,

AND STRAW-GOODS WAREHOUSE,

CARY BUILDING,

Nos. 105 and 107 CHAMBERS, and Nos. 89 and 91 READE STS., N.Y.

COUNTRY MERCHANTS WILL HERE FIND ONE of the Largest Stocks in New York, at the very Lowest Prices, FOR CASH OR APPROVED CREDIT. 614-617

HUNTINGTON'S SHIRTS,

No. 139 Atlantic street,

BROOKLYN.

SHIRTS TO ORDER, from Best Materials. Complete measure, Careful Cutting, and

NO SALE IF NOT TO PLEASE.

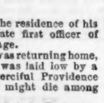
Sample Shirts made on approbation. 592-643

Union Square Boot and Shoe Store.

WATKINS

Has opened a BRANCH STORE at 867 BROADWAY, just above Union square, for the accommodation of his numerous up-town customers. The same styles and qualities of Ladies', Gentlemen's, and Children's Boots and Shoes, will be kept on hand and made to order, as those that have given such universal satisfaction at No. 114 Fulton street. The business in Fulton street will be continued as usual. 605tf

Davis's Pain-Killer.



If you can paint fire with charcoal, light with chalk, and make colors live and breathe, then you can with words give a faint idea of the excellence and magic effects of Perry Davis's Pain-Killer. Its reputation is of world-wide renown; its introduction is received with great favor in foreign lands. 617

MOSQUITO CANOPIES.

PALMER'S PATENT MOSQUITO PAVILIONS (Portable and Suspension) are manufactured exclusively by the "Elliptic Bed-Spring Co.," No. 154 Chatham st. Price from $5 to $12. A discount to the trade. Do not purchase without seeing these fixtures. Also, Howe's Celebrated Spring-Bed Bottoms. Parties at a distance should send for a descriptive circular. 614-617

Established Twenty Years.

HIRAM ANDERSON, AT No. 99 BOWERY,

is now opening a splendid stock of Fall Carpets, consisting of English, Medallion, Velvet Brussels, (also real Brussels,) Three-ply, and Ingrain Carpets. Rugs, Mats, Matting, Oil-cloths, etc., at prices far below any quoted in our city. 615tf

That enemy of mankind, Consumption, can be cured, but it is far better to prevent the cruel disease from fastening itself on the system, by the timely use of a remedy, such as *Dr. Wistar's Balsam of Wild Cherry* affords. 617

F. R. ROBINSON'S INDEXICAL

SILVER SOAP.

A beautiful preparation expressly for cleaning and polishing Silver-Plated and Britannia Wares, Mirrors, Marble, Tin, etc. It is much more convenient and effective than any powder, and may be used with perfect safety, as it contains nothing that can *possibly* injure the finest plate or jewelry, or even the most delicate skin—though not designed for toilet use. It is far superior to any other soap for cleaning fine House Paint, Statuary, Artificial Teeth Plate, etc.

Many of our largest importers and manufacturers of silverware have given it their unqualified approval. Read the following:

BOSTON, May 2, 1859.

MESSRS. SAFFORD & BURDITT—

GENTLEMEN: After repeated trials of your Silver Soap, we can recommend it as *the best article we have ever seen* for cleaning plated and silver ware. It must soon be used by every family.

Yours respectfully, SHREVE, BROWN & CO.,
(Late Jones, Ball & Co.)

PUMICE STONE SOAP.

This Soap, unrivaled for its erasive properties, scours the hands, and renders them soft and white. It acts like magic in removing Ink, Pitch, Varnish, Acid, and other Stains, from the hands, without the use of oil or other neutralizing agents. It is equal to the best French *pumice* in quality, and is sold for less than half the price.

Manufactured only by the BOSTON INDEXICAL SOAP CO.

GEO. W. SAFFORD & CO., Agents, Boston.

Sold by Dealers generally in New York and elsewhere. 616-621

IMPORTANT ANNOUNCEMENT.

Messrs. Sheldon & Co.,

NO. 115 NASSAU STREET,

NEW YORK,

Publish this Week:

I.

THE LIFE OF

George Washington.

BY

EDWARD EVERETT, LL.D.

In one 12mo volume,

With a Steel-Plate Likeness of Mr. Everett, after the celebrated Bust by Hiram Powers.

Price, cloth, $1; sheep, $1 50; half-calf, $2.

READ THE NOTICES:

From The New York Observer.

"The Life of Washington by Edward Everett is the book of the day; a duodecimo volume in the best style of the greatest American rhetorician. It combines all the elegance and power of Mr. Everett's famous oration, with a full biographical memoir, and documents of great value never before published. Mr. Everett has performed a great service to his country and the world by making this volume. It should be in every house in the land, and it will naturally be the school-book out of which our children will learn the life and character of the father of his country."

From The New York Examiner.

"It will doubtless, as it should, find its way into every household, as the popular embodiment of Washington, and be seen alike in the costly library, surrounded by thousands of other volumes, and on the humble mantle, where, in connection with the Bible and Pilgrim's Progress, it will form the entire stock of family reading."

Correspondence of The Boston Post.

"The biography is a model of condensation, and, by its rapid narrative and attractive style, must commend itself to the mass of readers as the standard popular Life of Washington."

II.

THE LIFE AND LETTERS

OF

Mrs. Emily C. Judson,

(FANNY FORRESTER,)

Third Wife of Rev. Adoniram Judson, D.D., Missionary to Burmah.

BY A. C. KENDRICK,

Professor of Greek in the University of Rochester.

1 vol. 12mo, with a Steel-Plate Likeness of Mrs. Judson.

Price.....$1 25.

III.

Love and Penalty;

OR,

ETERNAL PUNISHMENT CONSISTENT WITH THE FATHERHOOD OF GOD.

By J. P. THOMPSON, D.D., Pastor of the Broadway Tabernacle.

1 vol. 16mo.....Price 75 cents.

This volume contains a series of Lectures upon the Constitution of the Human Mind, the Course of Divine Providence, and the Declarations of Scripture as proving the fact of Retribution; and the author shows the Consistency of Future Punishment with the Fatherly character of God. The Immortality of the Soul, the questions of a future Probation and of Annihilation, are separately discussed. The volume is based upon the most recent inquiries and discussions in this interesting field.

Either book sent by mail on receipt of the prices annexed. 617

NOW READY!

ONLY FULL AND ACCURATE EDITION!!

Bengel's Gnomon of the New Testament.

NEWLY TRANSLATED FROM THE ORIGINAL LATIN.

By CHARLTON T. LEWIS, A.M., and MARVIN R. VINCEN

Family Reading.

THE LOST BABY.

DEDICATED TO AN EMPTY CRADLE.

Oh, affliction's thronging shadows to our home unbidden come,
And we grope with muffled footsteps, and our hearts with grief are dumb!
For we seek our own sweet baby, the wee birdling of our nest,
And our arms are outstretched vainly to entice him to his rest!
Thro' each open door we call him, from the attic to the hall;
But our eyes are dim with weeping, for he answers not our call.—
Here, his well-worn shoes are lying on the closet's dusty floor;
There, his little hat is hanging, where it always hung before—
But they say, he is an angel, and will need them never more.
On the pillow in his cradle is the impress of his head,
Where last I saw him lying, when they told me he was dead.

But I know that he is living, and has only "gone before,"
And I'm sure that he will meet me just within the Crystal Door;
And though thro' light and shadow I must go, as I have gone,
I shall ever think him near me, with his shining garments on.

Oh, his little life was hallowed, like a holy Sabbath day,
And the fragrance of his memory can never pass away.
On a blessed Sabbath morning, God sent him down to earth,
And a blessed Sabbath morning gave our darling second birth;
And now, an endless Sabbath day has shut our cherub in,
Where we know he cannot suffer from Earth's sorrow or its sin.

Oh, we miss our precious baby, and the wealth of smiles he brought,
While we daily con the lessons which his wordless prattle taught;
But he left his winsome cooing, and his creeping on the floor,
For his cherub voice and pinions, sweet to sing and strong to soar.—
Still we mourn, with selfish longing, for the radiance of his eye,
Though we know 't will beam the brighter when he greets us by-and-by;
And, tho' our hearts are yearning for our darling all the day,
Yet we bless the One who took him from our fondness quite away,
Pure and stainless as He gave him, fresh as when His skillful hand
Gave his infant limbs their fashion, and his baby mission planned.
And the Earth seems all more lovely, and the skies new glories wear,
Since our little Georgie left us, to go up the shining stair;
And our hearts are growing stronger, too, with every added cord,
That binds us to Our Father's house, the mansion of the Lord.

Salem, Mass., Sept. 5, 1860. S. P. D.

THE LESSON OF THE BROOK.

"What are you babbling to yourself about?" said an idle boy to the brook, as he lay on its banks gazing up into the willow.

"I am talking of all I have done to day, and all I have yet to do," replied the brook.

"Done! You do nothing but run and play: what do you do?"

"I haven't time to talk with you here: the miller is waiting for me. But if you will meet me below your grandfather's mill at the stepping-stones, I shall be able to tell you there; for then I am not in a hurry."

Saying which the brook sped singing by, and the boy rose and walked lazily across the fields to the stepping-stones. Here there was an old beech tree, and more willows, with a great swing under one of them. It was a charming spot; no wonder the brook liked to loiter there. The boy waited only a few minutes for the stream which came racing down from the mill in considerable excitement, but soon composed itself.

"Here I am," said the boy; "now for your story."

"You think I am an idle do-nothing like yourself, do you?" began the stream. "I wonder if you cannot see that I do more work in a day than any man in the village. But idle people are never ready to acknowledge that any one else is industrious."

"You turn the mill, I know, but that's quite as much fun as work; what more you do I can't tell."

"Yes. I turn the mill, and that gives you your bread and butter. As to the rest—listen. In the first place, I run for more than a mile in the valleys of Hickory Hills—"

"Why, do you come from away off there!"

"Yes. My course in all is six or seven miles; and though back in the hills I am narrow and small, I water the roots of hundreds of trees, and give drink to flocks of birds and animals that would perish without me. All those green elms along those valleys send down their long roots to me to get nourishment, and I have never failed them since they were saplings, which is at least a hundred years ago.

"A hundred years! Are you so old?" interrupted the boy.

"Yes, and twice that, and I do not know how much older, and I have been making my life useful ever since I was a little rill. But do not interrupt me so often; I shall have to leave you soon. After I leave the hills I flow into Farmer Goff's meadow, and there I am useful to men and cattle all day long. The cows stand in my channel for hours in the shade, while I wash their feet and limbs, and I like very well to see their great, quiet brown eyes looking down at me. Once a year I am obliged to wash the sheep, which is not so pleasant a task; for they care very little for me. I supply the farmer's table with trout, and every week do all his wife's washing. Meanwhile, you know, I keep the meadow green, and in the spring I am able to spread out into a broad, fertilizing sheet, really imposing and beautiful. In old times the children and I used to have great sport in that meadow, but that has passed long since; there have been no children there for forty years. For though I am always at work, I enjoy every moment of my life. When am I not singing, or when do I refuse to smile on the children?

"But I hasten from the meadow to do my duty at the cross-roads. There I afford refreshment to travelers and their weary horses at all times of day and night. We streams do not hush ourselves into useless sleep eight hours out of every day, as you mortals do; night or day is equally time for our work. After crossing the ford I answer similar purposes to the next five or six farmers; and without me, I wonder what would become of them? Then I wind round Meeting-house Hill and by the school-house; whether I do any good there no one knows better than yourself. Let me assure you, my young friend, though you think me only a gay prattler, I am of that degree of importance that, should I have staid at ease up in my fountain in Hickory Hills, (which would be by far the pleasantest place to stay,) this whole village would never have existed here."

"Indeed!" said the boy, who by this time had become convinced that the brook was worthy of great respect, and had ceased to interrupt it.

"Next I enter the village and cross it in three different places. First at the Old Bridge, where many a traveler has been cheered by my voice, and many a school-boy taken an accidental bath—at the country road and at Dibble's Bridge, where you love to go fishing when you play truant. Ah, I could make many a boy wince if I chose to tell tales! At length I enter your grandfather's farm, where Noisy Brook joins me, to help me in my great work—the turning of the mill. I have first to fill my pond, and that is a work of time. I could tell you stories about that pond all day, if I had time. I remember when your grandfather and his father before him used to skate on my frozen surface, winter nights, with half the boys and men in the village—for while they counted me frozen to death, far beneath I was always wide awake and stirring, and through the clear ice could plainly see the gleaming of their fires and hear their shouts and merriment. The girls used to slide round after the boys, holding fast their coats, though they knew they were sure to be overthrown on the middle of the pond. Of all merry scenes, this was the merriest. Nowadays the boys have no such fun.

"There, too, one dark autumn night, when the wind and rain sobbed dolefully in the trees, your old great-grandmother came wandering along the bank, her gray hair streaming in the wind, crying and complaining of her ungrateful children. A heavy plunge soon told what a desperate, crazy deed the poor woman had done; I closed my waters decently over her, and hastened away, troubled and frightened."

"I never heard of that!"

"No; I suppose it is not spoken of. It is not the only secret I hold. A hundred years I have turned this mill," continued the stream, resuming its cheerful tone; "I fed three generations of men and women, and I love its old red walls. Once well passed the mill I have a little leisure to enjoy myself here, and to join the children at their sport. Rare times they have always had here. I remember when there were two great sweeping elms, and red men built their wigwams and held councils on this very spot, and naked Indian children swam and frolicked about these banks. Everything changes around me; grows old and passes away."

"But you do not grow old and die; isn't this strange?"

"No, not strange; there is my fountain back in the hills; that is a living fountain, fed by an ever-living God, whose will I gladly do. But I have lingered too long; the tide is waiting for me. Try and profit by me—you are idle, or work and complain; I work and am happy!" with which the brook ran by, and paid no further heed to the boy, who called for it to stay and answer his questions, for he thought of many now; but the only answer was the constant, cheerful murmur, "Work, work—make your banks green; make your place flourish about you; be faithful, and never complain."

Heed its lesson, careless, crying, loitering children. For you, too, there is a living Fountain, of which, if you drink, your life may be full of refreshment, vigor, and peace. GRAHAM.

COUSIN JANE.

What do people think of her,
Our Cousin Jane?
With a sallow, sunken cheek;
Hair with many a silver streak;
Features never made for show;
Eyes that faded long ago;
Brow no longer smoth and fair;
Form bent o'er with pain and care;
Sad to be so old and plain—
Slighted Cousin Jane!

What do we all think of her,
Our Cousin Jane?
Quieting the children's noise;
Mending all the broken toys;
Doing deftly, one by one,
Duties others leave undone;
Gliding round the sick one's bed,
With a noiseless foot and tread,
Who like her can soothe in pain—
Useful Cousin Jane?

What do angels think of her,
Our Cousin Jane?
Bearing calmly every cross,
Finding gain through seeming loss,
And a beauty ever bright
In the rigid line of right;
Self-forgetting, free from art,
With a loving, Christlike heart;
Living aye for other's gain—
Saintly Cousin Jane!

Would that thinking oft of her—
Our Cousin Jane—
Might our inward vision clear,
To behold the "unseen" near,
And in forms of dullest hue,
Heaven's own beauty shining through.
Reached—that land of purest day;
Passed—misjudging earth away;
What radiance will she then attain—
Star-crowned Cousin Jane!

Z. D. E.

SEMI-CENTENNIAL OF SUNDAY-SCHOOLS IN NEW ENGLAND.

This year of our Lord, 1860, will be widely celebrated as the "year of jubilee" to the American Board of Foreign Missions. Perhaps the children who will read this page are not so well aware that it also completes the first half-century of the existence in our country of *their* peculiar institution, the Sabbath-school. Perhaps, indeed, they never questioned whether an institution at once so simple and so necessary, ever had a beginning,—or thought to inquire how, when, and where it happened.

Very early in the present century, Mrs. Isabella Graham instituted Sunday-evening schools in New York, for the benefit of poor people, especially laborers, who, being occupied all the week, had only the Sabbath hours to devote to this purpose. Her plan, however, differed in two important respects from that of our modern Sabbath-schools. The schools were designed rather for adults than for children, and embraced secular as well as religious instruction.

The town of Beverly, which stands at the eastern outlook of Massachusetts, has the honor of originating the good work in New England. Two young ladies, Miss Hannah Hill and Miss Joanna Prince, were the first, and for some years the only movers in the enterprise. Their school was held for several weeks during the summer of 1809. A severe winter interrupted its session, and its permanent establishment dates from the spring of 1810.

Perhaps you would like to know how the good people of Beverly honored the "Semi-Centennial." Early on the morning of the 5th of September, groups of children were seen assembling at their respective churches and chapels, which were decked with evergreens and flowers for the occasion. At nine o'clock the trains from east and west began to pour into the town a troop of visitors, many of whom were natives of Beverly, returning for one day to take part in the general rejoicings. A procession was formed of children from all the schools, followed by many distinguished guests, among whom we noticed Gov. Chase of Ohio, and several Judges of the commonwealth. Large carriages covered with evergreens were provided for the little ones—which presented the appearance of huge bouquets, with little curly heads in place of flowers, the bright eyes peeping from under and between the green branches. Escorted by two fine bands, the procession passed through the principal streets, pausing before the houses of the two founders of the schools, and at the grave of Miss Hill. At noon the long train of carriages and pedestrians returned to the "Common," where a "Mammoth Tent" had been erected, and long tables loaded with an elegant collation. At this stage of the proceedings I could not but wish our "Anniversary" throng of city children transported to the spot, not so much for a participation in the cake and fruits (though their appreciation of these good things cannot be doubted) as for the example of perfect order maintained with no show of discipline, in a dense crowd of children wearied with a long "march" through heat and dust. Perhaps the novelty of such occasions increases their impressiveness; and we may doubt whether these same children will deport themselves with equal decorum on the return of the half-century!

Feasting over, the whole company adjourned to the other end of the tent, where seats had been placed for the audience and a platform for the speakers. Over the platform hung portraits of the two ladies whose work was commemorated by the day; and who seemed to have met after years of separation, to congratulate each other upon the fruits of their labors. An interesting historical address described the rise and progress of the Sunday-school cause in Beverly; and many speakers expressed their gratitude for benefits here received. Rev. A. P. Peabody, recently appointed to the Plummer Professorship in Harvard College, was one of the pupils in this earliest Sunday-school. In a brief address, he gracefully acknowledged his obligations to his first, and as he had always considered them, his *best* instructors.

Many speakers followed, whose wit and wisdom we have not room to report. It was near the sunset of the September day, when the concourse of tired children dispersed to their homes, bearing with them pleasant recollections, which may last until another half-century has passed away, and the Beverly of 1910 shall celebrate the *Centennial* of Sabbath-schools in New England.

REST AWHILE.

Don't you think, dear friend, you are working too hard?

Oh, I must "work while the day lasts."

But you should take some time to rest.

Time enough to rest in heaven. "Whatsoever thy hand findeth to do, do it with thy might."

But it is your duty to take care of your health, to preserve your life.

"He that findeth (or saveth) his life shall lose it."

Oh, if you are going to follow up that pernicious practice of living on detached texts of Scripture, I have done. I have often questioned why there were such diversities of sects and shades of belief in the church, till I found that each man makes up his mind on certain points, and then chooses his texts to support his belief.

But I will meet you on your own ground. God gave us, in the first place, ourselves to take care of and keep in order, mentally, morally, and physically; next, our families and friends; and in the widening circle in various degrees, others—the whole world.

The laws of our being, our well-being, are God's laws, which we are bound to obey—and one of these laws is the necessity of rest, as well for the body as for the mind. We may go on and work because we see so much to be done, and *we* are needed; but the work does not depend on us. It is the Lord's, and may be done by us feebly, imperfectly, unworthily, perhaps better not done at all. While the intention may be good, we may greatly err, and no blessing follow—because we mistake our duty.

In these days of intense and wearing activity, when we are inclined to take up the whole world, though we can only blindly stagger under the burden, there are lessons to be learned. I have also a text: "And he said unto them, Come ye yourselves apart into a desert place and rest awhile."

Jesus, we are told, "knew what was in man." The apostles had been sent forth to teach and to preach; they had been tried by seeing the early death of John the Baptist, a martyr to his faithfulness, when little more than thirty years of age. They had come to Jesus with the painful report, and the story of the success of their ministry in teaching and healing; and he now saw their need of rest. They were men, their powers were limited, they still had work before them, a life of trial, and the best use of the present time was to *rest*. They could go on as they now were, but only still further to exhaust themselves and become unfit for future labor.

When we read the lives of the apostles we are almost led to feel that they took no rest, yet incidentally we learn of their tarrying at the houses of friends and disciples, and being ministered unto. Paul was a long time in Arabia; sometimes they were shut up in prison, where they must perforce keep still. Their voyages and trials afforded them change, and in a sense rest. We need not try to be wiser or better than they.

Nay, our Lord gave the example; he does not say, *go* and rest, but "*come* and rest awhile," as if he would share their refreshment, as if even his nature needed repose. That the plan was frustrated by the people following in their eagerness, proves nothing against the wisdom of the attempt.

Rest *awhile*. The work is not done, it will end only with life; rest long enough to renew our strength and resume our efforts with more vigor and zeal, refreshed in body and soul. Rest *awhile*, and then go on serving the Lord, though sometimes "your strength is to sit still." ERNEST.

SCOTTISH HUMOR.

Instances and Illustrations.

The following amusing anecdotes are from an article in *Blackwood's Magazine*, on "Scottish National Character:"

A minister of Crail had been long annoyed by the drowsy propensities in church of a farmer, one of his parishioners, "one David Cowan in Troustrie;" and remonstrating on the subject, had his patience conciliated by two cart-loads of coals which the offender engaged to drive to the manse door. Nevertheless, "a few Sundays afterwards, Mr. Cowan, soon after the commencement of the sermon, fell into a sound sleep as formerly; and not only so, but made so much noise as to disturb the sitters near him and the minister. Mr. Glass bore with it for a while; but at last being able to stand it no longer, desired the people in the north loft—*Anglice* gallery—to 'wauken David Cowan.' David, awakening suddenly, and forgetting where he was, asked the minister 'if he didn't drive two cart-loads of coal to the manse last week, to let him *sleep?*' 'True,' replied the minister, 'but I did not agree to let you *snore!*'"

"Jenny," asks a Dunfermline minister of the same generation, stooping from his pulpit, "have ye got a preen (pin) about ye?" "Yes, minister." "Then stick it into that sleeping brute by your side." Such instant punishment must have made it dangerous work to trifle with the temper or even attract overmuch the notice of these keen-sighted observers.

"An admirable story of a quiet pulpit rebuke," says Dean Ramsey, "is traditionary in the East Neuk of Fife, and is told of a seceding minister, a Mr. Shirra, a man well remembered by the older generation for many excellent and some eccentric qualities. An officer of a volunteer corps on duty in the place, very proud of his fresh uniform, had come to Mr. Shirra's church, and walked about, as if looking for a seat, but in fact to show off his dress, which he saw was attracting attention from some of the less grave members of the congregation. He came to his place, however, rather quickly on Mr. Shirra quietly remonstrating, 'Oh, man, will ye sit doun, and we'll see your new breeks when the kirk's dune!'"

This same Mr. Shirra was well known from his quaint and, as it were, parenthetical comments which he introduced in his reading of Scripture: as for example, on reading from the 116th Psalm, "I said in my haste all men are liars," he quietly observed, "Indeed, David, an' ye had been i' this parish, ye might have said it at your leisure."

These dull old kirks, in the end of the eighteenth century, can scarcely have been so dull as one might suppose. Perhaps it is a Boanerges storming in the pulpit, with afternoon auditors woefully unable to get to sleep; but lo! a dog has followed his master to church, and, unseen somewhere, pays his tribute to the eloquence of the sermon, becoming "first excited, as is not uncommon with some dogs when hearing a noise, and from whingeing to whining, as the speaker's voice rises louder and louder, at last beginning to bark and howl. The indignant minister calls upon his beadle to eject the intruder. "Ay, ay, sir," says John, looking up to the pulpit, "but indeed *it was yerself that began it.*"

Perhaps it is a still more amusing and confusing encounter. The clergyman, on coming into the church, found the pulpit occupied by the parish idiot. The authorities had been unable to remove him without more violence than was seemly, and therefore waited for the minister to dispossess Tam of the place he had assumed. "Come down, sir, immediately," was the peremptory and indignant call; and on Tam being unmoved, it was repeated with still greater energy. Tam, however, very confidently replied, looking down from his elevation, "Na, na, minister, just ye come up wi' me. This is a perverse generation, and faith they need us baith!"

ENCOURAGEMENT TO PRAY.

God has heard the prayers of his people for an increase of laborers, and has dispensed the ascension gifts of his Son in an unwonted measure. The increase of last year was without a parallel in the history of our Church; but the increase of the present year thus far, exceeds it. For the quarter ending July, 1860, we report an increase of nineteen, against seventeen for the same period in 1859. Will not the Church be encouraged by this increase to persevere in prayer? The Lord of the harvest will hear prayer for an increase of laborers. Let the Church give him no rest until he send forth an army of reapers adequate to the occupation of the field, which his providence is opening the wide world over—no rest until every mountain top, and hill, and valley of our rebel world is trodden by the feet of the heralds of salvation.

THE RABBIT IN THE MOON.

An Oriental Story.

The Hindoostanee believe that they can see a rabbit in the moon. The Chinese, when they represent the moon, paint in its center a rabbit pounding rice. This singular belief recalls a curious and touching legend which in early times passed from India to China.

There is near Benares a forest, in the middle of which is a religious monument called that of The Three Quadrupeds. The following story explains to us the cause of its consecration:

Three animals, a fox, a monkey, and a rabbit, lived most friendly together in that forest. One day the master of the gods, under the garb of a poor old man, appeared before them, and thus addressed them:

"My children, do you love this calm, retired place? Do you never feel afraid?"

"The thick grass is our carpet," they answered. "We walk through the shady forest, and though of different families, we live in harmony. We are peaceful and happy."

"I heard of it," said the old man; "and therefore forgetting the burden of my age, I came from a very great distance expressly to see you. But to-day I suffer greatly from hunger. Could you give me something to eat?"

At once the three quadrupeds, moved with compassion and love, leaped away in three different directions to seek for the desired food.

After galloping by the river's brink, the fox seized a silvery carp, fresh and dripping, and brought it between his teeth.

The monkey climbed the highest trees, and descended with the most exquisite flowers, and the most luscious fruits.

The rabbit alone returned as he had gone away, and had nothing to offer the old man.

The latter said, with sadness,

"The monkey and the fox have had pity upon me. Why has the rabbit despised me?"

On hearing these words of reproach, the rabbit said to the fox and the monkey,

"My friends, make here a pile of wood and dead leaves, and you will soon know what I think."

When they had finished the heap of wood and leaves, the rabbit set it on fire, and then said,

"Good old man, I am little and feeble. I have looked everywhere, and I found nothing worthy to bring to you. But I do dare offer my humble body for your repast."

At these words he jumped into the fire, and there met his death.

The god then appeared under his real features, gathered up the bones of the poor little rabbit, and, after a painful sigh, said to the fox and the monkey, "I am deeply touched by this sacrifice; and as a reward, I shall place the rabbit in the center of the moon, in order that his memory may never perish."

Foreign Miscellany.

FROM OUR ENGLISH CORRESPONDENT.

The Weather and the Crops.

ENGLAND, Sept 8, 1860.

Ten days of comparatively fine weather, though the temperature has continued low, and the allowance of sunshine has been but scanty, have altered the face of things in more senses than one. The sickle has been thrust in vigorously, and harvest work has gone on actively. The gloom clears from the face of men, as well as from the face of Nature; but we are living, as it were, from hour to hour, and feel the influence of the disastrous month of August. The fluctuations in the price of wheat within a few days have been equal to six shillings the quarter; and reluctant sellers and holders, of a fortnight since, are to-day moralizing upon their overprudence or overgreed. There have been very few wheat transactions throughout the country for days past. The latest Mark Lane return says: "The wheat trade continues very dull;" sellers taking reduced prices. At Birmingham, Manchester, Gloucester, Oxford, and other great corn markets, there has been the same slackness, little being done, and prices descending. The reports of the state of the crops and the probable yield are various and somewhat conflicting, and are evidently affected by local considerations and conditions. But, on the whole, the loss to the farmers will be greatly less than was feared a few days since. A fine September and something more will be needed to make the best of the harvest in the more backward districts; though it is a little strange to hear, that parts of Scotland are in advance of Yorkshire.

Naples and Italy.

The telegrams this morning set aside the speculations and news of the week. The King, "having resolved upon resistance," re-resolved to depart, and accordingly left Naples for Gaeta, on board a Spanish vessel, on the afternoon of Thursday, the 6th inst. May this be the last of the Neapolitan Bourbons! The same day Garibaldi was near Salerno, twenty-six miles from Naples; and at this present, as one would fain hope, is in Naples itself, and without bloodshed, though it is affirmed that a portion of the army, assembled for the defense of the capital, is resolved on fighting; but this resolution is not believed in. Naples was reported to be tranquil, and waiting for Garibaldi, as for a delivery. There are strange tales of plots and intrigues, which at this hour are not worth the recording. The more serious matters are: The difference between the men of action and the politicians at Turin; or, to personify them, between Cavour and Garibaldi, true patriots both, beyond question; one expressing, or concealing, his purpose, and making expediency his law of conduct; the other being himself, that is to say, Garibaldi. Next to this is the purpose of Austria and of Germany, in view of the *What next?* or Venetia.

Garibaldi has moved on against Diplomatic action, and discussion; and yet the Turin politicians have almost too eagerly followed in the wake of his success. Farini, for example, would have prematurely annexed Sicily, and, in effect, have deposed the victor, who wished to be Dictator in the interests of Italy. So again, following upon their dissuasions in respect to Naples, a week since the Turin Ministry resolved almost to anticipate the certain entry of Garibaldi, and to land forces to protect, occupy, or maintain order, or something or other, in Naples. Of course the figure of the Holy Father now comes prominently into the foreground; and the possibility of a real conflict between the renegade republican, Lamoricière, and Garibaldi, is discussed; also the question, what the most devoted eldest son of the Church will now do for his mother the Holy Father: recent expressions, in a speech by Persigny, are in the tone of a devotee and fanatic, and with them were uttered almost reproaches of Austria; as if that Power had deserted the Pope and lost to him the Romagnas! These are literal facts, and not imaginings;—therefore, be it inferred, that the probabilities are that Rome, and its immediate municipal dependencies, alone will be left to the Pope, so far as French action is concerned. The following is the latest utterance of the *Opinione* of Turin, and may be received as presenting the view which Cavour would have taken as his:

"The Italian revolution has enjoyed the inestimable advantage of having been directed by the wisdom of the leaders, instead of by the enthusiasm of the masses. The French are at Rome, and no one can harbor the thought of attacking them As to Austria, it is evident that not even at Vienna are there any hopes of preserving Venice for any length of time. Let twenty-two millions of Italians be united, agreed, and disciplined, and then the domination of Austria in Italy will be no longer possible. But our Government must not attack, or let itself be driven to try once more the fortune of arms against Austria by those who think the time has come. Our Government cannot abandon a policy which has produced such good effects, in order to enter upon a course of adventure which would excite all Europe against it. Were ever such a policy to get the upper hand,—were the force of events to impose upon Italy any other attitude, the present ministry could not comply with it, or accept the responsibility of a state of things which it could not sway. We believe all the Liberals of Italy who support the cabinet to be of this opinion, and that there is wisdom enough in Italy to prevent any new complications; but the cabinet will, on no account whatever, be responsible for facts leading to war with France and Austria."

Syria.

Intelligence from Beyrout is to the 17th of August. Three detachments of the French expeditionary force had landed. This, with the presence of a fleet of twenty-four ships-of-war, at Beyrout, and the eyes of all Europe upon him, and the desire to keep the French from action, had stimulated Fuad Pasha to the administration of justice in right Oriental fashion; so that the wholesale hangings and decapitations have, in degree, somewhat of the horrors of the massacres. It is also strange, though Asiatic, that while Fuad Pasha is thus punishing, and while punishment appears to be impending over the higher Turkish officials, these men, and their friends, still assert that they were acting under instructions from Constantinople. So that, if punished, it will be for executing orders, though, perhaps, not precisely as designed. The difficulty would be solved, in part, by conceiving that the Turkish Government was aware of intended movements on the part of "the" [illegible]sians," and were content that Druse and Mar[illegible]e should mutually destroy each other. At least this is certain, that the British Consuls in Syria have for months past sent dispatches to Sir H. Bulwer, at Constantinople, foreshadowing what has happened; and it may be taken as certain that the British Minister would make the state of the case known, both to the Ministers at the Porte and to the British Ministry.

The result of the inquiries is to show, that the statements regarding the extent of the massacres, so far from being exaggerated, are below the terrible facts. The official return for Damascus alone, gives, for Christian citizens of the place murdered, 4,200; Christian refugees in the same place, 2,330. Mr. Moore, the Consul-General at Beyrout, in a recent letter, says:

"The extent of the misery and distress calling for immediate relief may be judged of when I state that in Beyrout alone there are at present upwards of 10 000 destitute refugees, the vast majority of whom are entirely dependent upon charity for food, shelter, and clothing. Of these, 5,000 have been hitherto assisted by the Beyrout committee; 2,000 more from Damascus are to be added to the number, now that funds have been received; while an additional caravan of between 3,000 and 4,000 will arrive to-morrow from that city. The incalculable good that the liberal donations from England and accomplish may be readily conceived. From a reply just forwarded by the committee, it appears that the amounts previously remitted were as follows: July 24th, £1,000; August 4th, £1,500; August 9th, £3,000; August 25th, £2,000. Authority has now been added for a further draught for £2 500, making a total of £10,000. It is added, that 'contributions are coming in nobly;' and, as respects the Continent, that the committee have addressed circulars to the leading Christians and Jews in most parts of Europe, intimating their readiness to become the channel of their benevolence."

The Greek Government has rendered prompt and efficient assistance. A terrible conflagration at Smyrna has destroyed seven hundred houses, and a vast amount of property. No details have yet been published. W.

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606-618Pet

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Rev. G. W. Eaton, Pres. Madison University, Hamilton; Rev. S. W. Fisher, D.D., Pres. Hamilton College, Clinton; Mrs. Emma Willard, Rev. N. S. S. Beman, D.D., Troy; Hon. J. B. Skinner, Buffalo; Rev. S. Burchard, D.D., New York; Prof. S. W. Johnson, Yale College. 613-617

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JULY, 1860.

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Liabilities, July 1, 1860..... 14,732 44

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Three-fourths of the net profits of the business of this Company are divided annually to holders of its Policies, in Scrip bearing interest, and such profits carefully invested for the additional security of the insured, until the fund thus accumulated shall have reached the sum of $500,000, making the Cash guarantee of the Company $1,000,000; and, thereafter, the Scrip will be redeemed as rapidly and to the extent that the profits accruing to the policy-holders exceed the sum of $500,000.

First Annual Division to Policy-Holders, declared July 9, 1857..... 33½ per cent.
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New York, July 12, 1860. 609tf

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ATLANTIC
Mutual Insurance Company.

NEW YORK, JAN. 27, 1860.

THE T

Editors' Book Table.

THE LIFE AND LETTERS OF MRS. EMILY C. JUDSON. By A. C. Kendrick, Prof. in Rochester University. New York: Sheldon & Co.

A memoir of Mrs. Emily C. Judson, unfolding her inner spiritual life, and recording her experiences in the missionary field, was due equally to the Fanny Forester of the Magazine world and to the saintly apostle of Burmah, whose union in marriage and in labors provoked so much ungenerous criticism in both literary and missionary circles. Almost every reader will first turn to the chapter entitled "The Betrothal," expecting to find something to gratify curiosity or to justify previous criticism; but he will find there such saintly purity, such Christian courtesy, such delicate affection, blending with such sprightly grace, such warm devotion, such earnest consecration to life's great work, that he will say at once, this man and this woman were ordained of God to be united in each other and for that work in which the specialties of each enhanced the usefulness and blessedness of both. Whoever reads that chapter will find himself in the presence of a Love so refined, so sacred, so elevating, that he will feel that the missionary cause received therein the homage of earth's best and purest gift.

Turning back, he will read with unchecked tears the simple story of early hardships and conflicts, of practical benevolence, of spiritual yearnings, which laid the foundation of the missionary character in the girlhood of Emily Chubbuck; and in the innocent sprightliness of Fanny Forester, he will trace only the buoyancy and energy of a heart made for some large sphere of love and duty, and devoting itself with filial love to the only work that would bring earthly comforts to an impoverished home.

Then the missionary letters, so fresh, so joyous, so unaffected, so full of genuine devotion to Christ without the least parade of sanctity or phrase of cant,—these are an argument for the nobleness and blessedness of the missionary work that must silence any caviler.

We are glad that the commemoration of such a character devolved upon one whose combined graces of scholarship and Christian zeal qualify him to appreciate the subject of his Memoir, and to delineate her life under all its phases. The literary attractions of the volume are many and various; but its one impression is that Christ is all.

HAND-BOOK OF UNIVERSAL LITERATURE. By Anne C. Lynch Botta. New York: Derby & Jackson.

A book whose origin was in the literary wants of its author, and whose preparation has been shaped at every point by an intelligent desire to secure the full benefit of an important branch of study, is likely to be a book that everybody needs, and that the most intelligent readers will most highly appreciate. It is possible with scissors and paste to make compendiums of works in particular branches of literature and science, which shall have a plausible air of 'study made easy.' But a true digest of standard and elaborate treatises can be prepared for popular use only by hard study and discriminating labor. Such study and labor have evidently been given to the preparation of this Hand-Book of Universal Literature—an undertaking from which one might well shrink by reason of its magnitude and difficulties, which no one would attempt who did not feel its necessity, which no one could accomplish who had not made intellectual labor a delight.

Mrs. Botta has not only made use of the best authorities in various departments of literature—going as much as possible to original sources—but when she had completed her own discriminating and excellent digest, she has availed herself of the criticism of scholars who have made certain literatures their specialty, and has thus combined accuracy with brevity, and variety with comprehensiveness.

This Manual will not only be a useful text-book for schools, but valuable also as a book for ready reference in the library, reminding one of sources of information in the various historical and national literatures, and furnishing a compend of many larger works, often in the very words of their authors. It ought to be in every school and district library.

BOHN'S LIBRARIES.—Scribner & Co. have received the latest issues of Bohn in his several admirable libraries. First in importance is THE MEMORIALS OF JOHN HAMPDEN, his Party and his Times, by Lord Nugent. This volume already ranks as a classic in the history of English liberty. Lord Nugent was not only a well-read scholar, but an earnest champion of popular freedom in England, in Greece, in Italy, in Hungary—a cordial hater of oppression in Church or State. His Memorials of Hampden having already passed through several editions in their original form, he had himself begun to prepare an edition for Mr. Bohn's Historical Library. This task, in which he was interrupted by death, was finished by a friendly and competent hand, and the result is this compact volume, embodying in a cheap duodecimo adapted for general circulation, all the essential parts of the octavo edition. The volume is embellished with several fine steel portraits.

Bohn's Illustrated Library has just been enriched by the addition of Captain Maryatt's *Settlers in Canada*, full of thrilling anecdotes of Indians and wild beasts, and of sprightly adventures in the wilderness;—a pleasant volume for the young.

Naval and Military Heroes of Great Britain is the title of a portly volume in the same series. This is arranged in the form of a Calendar, and records some deed of British valor for every day in the year. Such an arrangement requires the recording of some achievements that might not otherwise figure upon the page of history, and of some dubious victories, like that of Major-General Howe at Bunker's Hill. At this late day an intelligent Englishman should find some better term than "rebels" by which to designate the American colonists in arms. The author makes no allusion to the first repulse of the British by the galling fire of the Americans, which compelled them to wait for re-enforcements; but having described the landing of the first regiments "in perfect order," he naively adds "shortly afterwards it was deemed necessary to land a re-enforcement." He confesses, however, that it was a "hardly-earned victory," and mentions the British loss at 1,054 killed and wounded, while "of the rebel force of 5,000 men only 30 of the killed remained in the redoubt." He omits to mention that the rebel force were a volunteer militia, and that they retired for want of powder. We would suggest that June 17, 1775, be stricken from the Calendar of British Victories, that the national glory may be concentrated upon the succeeding page of Waterloo, June 18, 1815.

The volume contains many interesting and valuable memorials of British valor. It is illustrated with numerous portraits.

The publications of Bohn, in sets or in single copies, may all be procured of Messrs. Scribner & Welford. Mr. Welford, so long and so favorably known in connection with the English book-trade, is the special representative of the leading publishing houses of England and Scotland. He devotes his personal attention to their publications; and his knowledge of books is so extensive and accurate, that his suggestions are always valuable to book-buyers. Strangers in the city should by all means visit the English Publishers' Depot, at 124 Grand street, for a choice assortment of standard and recent English works.

LECTURES ON THE PHYSICAL FORCES. By Michael Faraday, D.C.L., F.R.S.

This little volume comprises six lectures on Gravitation, Cohesion, Chemical Affinity, Heat, Magnetism, Electricity, delivered before a juvenile audience in London, during the Christmas holidays. Prof. Faraday succeeds in making the great principles and forces of nature intelligible to the young, and renders science attractive by the simplicity of his statements and the beauty of his experiments. Though the voice of the lecturer and the hand of the experimenter could not be transferred to the printed page, yet a verbatim report of the lectures, and numerous illustrations, go far to reproduce the impression of the original delivery. It is an attractive and useful book for studious youth, and by no means wanting in interest to their seniors. Published by Harper & Brothers.

HERODOTUS.—The fourth volume of Rawlinson's Herodotus, completing the work, has been published by *Appleton & Co.* We have heretofore commended this great contribution to a more exact knowledge of the most ancient secular history; and we need only say that while no scholar can well afford to be without it, the unlearned reader will find it full of interest.

THE FEAR OF MAN.

BY REV. LEMUEL GROSVENOR.

THERE is a due and undue, a proper and improper fear of our fellow-men. He who is not at all afraid of losing his reputation or character, will soon have neither reputation nor character to lose. But it is the fear of doing right lest we should incur the displeasure of our fellows, that is dangerous—for if we once yield to this wrong impulse, it will be easier to yield again and yet again, till we are holden as in a net, by the cords of this passion. Thus the child is led away from the path of rectitude to final ruin by his wicked playmates; the youth by his evil companions; the man in power and office by men whose principle is their interest. J. B. T.

St. John, N. B.

THE SYRIAN PLEA.—The demand for the relief of suffering in Syria is unabated. Tens of thousands at Beyrout and in the Lebanon are without a home, and dependent for food and clothing upon the charity of others. The plea for these sufferers is one of humanity, which addresses itself to no sect or nation or class; nor to Christians alone, much less to Protestant Christians only or to the friends of evangelical missions;—it speaks to men and women of every sect and name and nation, and should be responded to freely, heartily by all. Before the winter sets in, let the judicious and responsible Committee at Beyrout have adequate supplies.

MR. WILLIAM SULZER, a Jew by birth, comes well recommended from Edinburgh and Glasgow as a lecturer upon the rites and worship of the Synagogue. *The Witness* and other papers in Scotland speak very favorably of his exhibitions. He would like opportunities to lecture or to teach German. He may be addressed through Messrs. Burrell & Co., No. 60 Pearl street, New York.

MR. GOUGH'S LECTURES.—John B. Gough will deliver the first lecture since his return to this country, before the New York Young Men's Christian Association, at Cooper Institute, on Monday evening, Oct. 1st, at 8 o'clock. Rev. T. L. Cuyler will receive Mr. Gough in behalf of his many friends here. Mr. Gough will speak also in Plymouth church, Brooklyn, on Thursday evening, Oct. 4th, for the Young Men's Christian Association of that city.

MR. AUGUSTUS MAVERICK, connected for several years with *The New York Times*, will shortly join the staff of *The New York Evening Post*.

Commercial and Financial.

Southern Business.

One of the first effects of the falling off of Southern business this fall is, we are sorry to say, the suspension of Messrs. Lanes, Boyce & Co., formerly W. G. Lane & Co., Southern jobbers. We learn that they offer to their creditors payment in full in six, twelve, and eighteen months, or 65 cents, secured, on four, eight, and twelve months. Payments from the South this season have been very poor, and due accounts are still hard to collect.

The losses on cotton are very heavy to speculators. Those who realized early—the planters—have prospered; but those who shipped to England have been called upon to make good heavy reclamations. It is believed that the bulk of the losses will fall on the English commission houses. As a matter of course, being unable to pay, the South has to limit its consumption this year, and the dry-goods houses with a Southern business suffer accordingly.

Grain and Flour.

The advices from Europe speak of so unexpected a turn in the state of the weather and the condition of the wheat crop as to lead to a change in prices downward. The yield of wheat in England is now represented to be a full average one. The rains have not prevented the growth of the plant, the fine weather enabling it to be garnered well. Besides, the warehouses of London and Europe are stocked with foreign corn, both from Russia, Prussia, and this country, and the consequence is a great fall in prices. Large orders were also abroad for further importations, so that England and France will not suffer for lack of food at a moderate price comparatively. The Greek merchants seem to have a control of the market for foreign wheat. Their large establishments at London, in the Mediterranean, on the Black Sea, with branches in New York, are the medium of supply to England of what she is deficient in cereal products. They have thus far made large profits, but a drawback has now occurred. They will not renew their orders, except at a great reduction in price. Europe will want more wheat and flour doubtless, but not at the excessive prices imagined by the speculators in grain. A great proportion of our large crop will still be wanted at remunerative prices, and the present still high prices are drawing ample sup, lies from the West. It is for the interest of the farmer to sell while prices are thus remunerative. The consumption of our own country, it is to be remembered, far transcends any demand that comes to us from abroad, though the foreign demand fixes the market price. We observe the failure of the potato crop in Ireland and England is great, and will increase the consumption of corn.

Money Market.

Notwithstanding the increased activity of business, there is an abundant supply of money on the market, and rates are moderate.

Call loans 6@7 ₱ cent. Discounts—short dates, under 90 days, 6@7 ₱ cent.; 90 days to 4 mos., 7 ₱ cent.; 4 to 6 mos., 8 ₱ cent.

There is a very active movement in uncurrent money, occasioned by the activity of Western business. Eastern and this state currency is going West in large amounts, and a considerable demand is presented for state stocks suitable as a basis for Western banks.

The grain movement continues active, notwithstanding the recent decline in price.

The shipping demand for specie continues to absorb our receipts from California, yet it is much less than at this time last year.

Our shipments of produce are far in excess of those of last year, but it is expected that these will fall off, after the execution of the present shipping orders. The imports are moderate and less than last year.

The demand for foreign exchange is limited, and rates are heavy. Bankers' sterling is 109¼@109¾ for 60 day bills; 110¼@110¾ for sight drafts.

The Bank Statement of Monday is a very satisfactory one. Without any decrease in specie, the loans have been contracted $1,560,684; and the deposits have been decreased about as much as the loans, showing no actual withdrawal of real deposits.

Stocks.

The stock market has been very variable, but on the whole the movement was upward. Erie, Hudson River, and New York Central are the favorites with speculators, and have advanced largely. Western railroad shares have fluctuated—Galena and Chicago and Rock Island being comparatively depressed. State stocks are in demand for banking purposes. Investment stocks are steady.

Artisans' Bank.

This bank, anticipating an unfavorable action from the Clearing-House Committee, has withdrawn from its membership, and has made arrangements with the Park Bank to make its daily exchanges.

Items.

RATES OF DISCOUNT IN EUROPE, SEPT. 1, 1860.

	Bank rate. per cent.	Open market. per cent.
Amsterdam	3	3
Berlin	4	4
Brussels	3	3
Frankfort	2	1½
Hamburg		1½
London	4	4
Paris	3½	3
St. Petersburg	5	5@5½
Vienna	5	4

COIN AND BULLION IN BANK OF ENGLAND.

	Aug. 29, 1860.	August, 1859.
Coin and Bullion	£15,914,353	£16,540,454
Circulation	21,877,398	22,428,020
Public deposits	5,949 005	7,816,489
Other deposits	14,168,176	12,740,833
Government securities	9,643,398	11,220,018
Other securities	19,996,716	18,091,726
Reserve of notes and coin	9,247,568	9,476,940
Price of Consols	⅜93	95⅜
Average price of wheat	59s. 6d.	44s. 5d.

The Bank has added £223,513 to its stock of bullion during the week, in which period a sum of £465,500 had been received in the market, of which £216,000 were taken by the Bank—£60,000 were sent to Spain, and the remainder was taken for the Continent and for refining purposes.

United States gold coin had declined in price to 76s. 2¾d. per ounce. The shipment of gold to India was restricted. Silver was more freely sent to China—bar silver, 61s. per oz., Mexican dollars, 62½s.

Latest Statement of the New York City Banks.

Week ending Sept. 22, 1860.	Sept. 15, 1860.	Differences.
Loans..... $123,802,644	$127,002,728	decrease $1,200,084
Specie..... 18,968 603	18,960 749	increase 27,854
Circulation..... 9,480.871	9,494,332	decrease 13,461
Exchanges..... 25,502,949	24,257,872	increase 1,244,377
Deposits..... 75,754,931	78,856,755	decrease 1,101,824
Proportion of coin to liabilities..... $22 27	$21 98	decrease $0 29

COMPARED WITH PREVIOUS YEARS.

Week ending Sept. 26. '57.	Sept. 25. '58.	Sept. 24. '59.	Sept. 22. '60.
Loans..... $107,791,433	$124,118,904	$110 387,320	$125,802,644
Specie..... 13,327.095	28,625,331	20,660,436	18,968.603
Circulation.. 7,838.398	7,864,373	8,337,206	9,480,871
Deposits.. 56,918,863	86,081,897	72,730,599	75,754,931
Proportion of coin to liabilities....	$20 58	$30 80	$25 47	$22 27

San Francisco Market.

Advices to the 31st August have been received, and a semi-monthly contribution of $1,202,657 in specie to the Wall-street market. There was a scarcity of water in the mines, which rendered the supply of gold light, and caused a scarcity of gold bars.

The amount of specie for the month ending 31st August was..... $2,959,223 42
Previously this year..... 24,380,786 13

Total since January 1, 1860..... $27,220,009 55
Corresponding period of 1859..... 32,601,287 61

Falling off this year..... $5,281,268 07

Dry Goods.

Comparative Statement of the Imports of Foreign Dry Goods at the port of New York for the week and since Jan. 1st:

For the week.	1858.	1859.	1860.
Entered at the port.....	$1,751,079	$1,864,649	$1,809,305
Thrown on market.....	1,794,645	1,888,443	1,909,604
Since Jan. 1st.			
Entered at the port.....	46,473,426	91,820,595	83,493,325
Thrown on market.....	59,891,672	91,949,380	83,969,097

The market continues active, but more so at auction than at private sale. Goods maintain their price for desirable styles and qualities, except in broche shawls, of which the supply is greater than the demand. Plain dress silks are well supported. The prevailing styles of ribbons are in active demand, but other kinds are inactive, and heavy in price. Jobbers are in full activity. Their sales, however, are more to the near-by trade, and that of this state, than to more distant points, which have been supplied. From the West the demand is still good. Woolen goods, except of merinos, are dull. French merinos and coburgs are low in stock. The demand for domestic goods is large and steady. Heavy cotton fabrics are active, and prices tend upward. Drills are in moderate accumulation. Prints are rather less active, but with large sales. Fancy cassimeres are as usual in steady, active demand. Delaines are in light stock, and at steady prices. Shawls have been sold largely. Inferior styles are rather lower in prices. As October approaches it is expected the excitement of the Presidential Election will cause a general falling off in business everywhere, although at present it far exceeds in activity that of any former year except at the South.

NEW YORK CATTLE MARKET.

Reported Expressly for The Independent.

WEDNESDAY, Sept. 26, 1860.

TOTAL RECEIPTS OF CATTLE OF ALL KINDS FOR THE WEEK.

According to the reports from the several market-places in the city, there have been received this week:

	Cattle.	Cows.	Veals.	Sheep.	Swine.
Allerton's	4,185	25	304	388	7,963
Browning's	142	19	25	6,121	....
O'Brian's	36	43	172	2,832	....
Chamberlain's	48	28	84	3,241	....
Sunday Sales	100	....	....	....	....
Sold at Bergen	965	....	....	....	....
Total	5,476	115	595	12,582	7,963
Total last week	5,428	137	661	17,379	4,414
Increase	48	....	....	....	3,549
Decrease	....	22	66	4,797	....
Average number p. week last yr	3,948	356	342	9,709	7,696

BREVES FROM DIFFERENT STATES.

A. M. Allerton & Co., Proprietors of the Washington Drove Yards, 44th street, report the Cattle in Market from the following States and Canada:

New York	620
Pennsylvania	30
Ohio	902
Indiana	223
Illinois	1,964
Kentucky	144
Connecticut	15
Michigan	103
Canada	40
Missouri	84

STOCK BY RAILROADS, &c.

They also report Beeves and other stock received by railroads, etc., as follows:

Conveyance.	Cattle.	Cows.	Veals.	Sheep.	Swine.
Erie Railroad	1,606	....	....	....	1,856
Hudson River Railroad	1,656	....	....	....	2,621
Harlem Railroad	215	35	304	888	....
Camden and Amboy R.R.	161	....	....	....	70
Hudson River Boats	95	....	....	....	1,364
On foot	....	19	....	....	....
New Jersey Central R.R.	192	....	....	....	2,051

PRICES OF BEEF CATTLE AT FORTY-FOURTH STREET.

	This week.	Last week.
Premium	None.	None.
Extra	9 to 10	9 to 10
First quality	8½ to 8¾	8½ to 8¾
Second quality	7 to 7¾	7 to 7¼
Third quality	6¼ to 6¾	6¼ to 6¾
Inferior	5¾ to 6¼	5¾ to 6¼
Average of all sales, about	7¾ to 8	8 to

D. H. Grant reports:

PRICES OF SWINE.

	Live.	Dressed.
Prime corn-fed	6¾@6¾	8¼@8¾
Common do	6¾@6¾	8 @8¾
Distillery-fed	6 @6¾	7¾@8

REMARKS ON BEEF CATTLE.

The week has been one of disaster to the drovers, particularly those who had poor, thin cattle; such are fully half a cent per lb. lower, and very difficult to sell. All grades, from good ordinary to extra, have been in demand, and prices equal to nine to ten cents have been paid for them. We quote at 5¾@10c.—average 7¾@7¾c. There still continues to be a scarcity of stock suitable for first-class trade, and prices for this reason have not changed. The trade all the morning was dull, at prices in the buyer's favor.

VEAL CALVES.

There is no change in the market. A steady demand prevails at 4@7c.—the latter for extra. The stock comprises a fair selection. A few "bobs" are in the pens.

MILCH COWS.

The demand is moderate. Sales at $25@55. Sales generally at $40.

SWINE.

The business is active at full former prices. We quote at 6@6¾c. live, for common to prime.

SHEEP AND LAMBS.

The market has been active; sales all the week at the decline noticed last Wednesday. To-day prices have been better; some quote an advance of 25c. ₱ head. But few are in the pens.

Thomas C. Larkin reports sales of 820 head sheep and lambs for $2,466 94, being an average of $3 49 ₱ head.

R. H. Hume reports sales of 2,431 head sheep and lambs for $9,199 75 - average $3 78 ₱ head.

Bellis & Kent report sales of 1,402 head sheep and lambs for $4,872 70- average $3 49 ₱ head.

At McGraw & O'Brian's we have sales of 3,828 head sheep and lambs for $12,041 32.

REVIEW OF THE MARKET.

This Review is written, and our Prices Current are corrected weekly by an experienced man, expressly for this journal, and may be relied on as correct.

FISH.—Dry Cod have been in good request, and prices rule firmly. Sales of 2,500 qls. Shore and Marblehead, at $4@$4 12½, and 3,500 do. St. George's Bank, at $4 37½@$4 50, as to quality. Pickled fish have continued in good speculative request at slightly enhanced rates. Sales of 4,000 bbls. at $8 50@$9 25 for No. 2, and $5 50@$6 for No. 3. Bay are in fair request at full prices. Sales of 1,000 bbls. at $17 50@$18 for No. 1, $12 for No. 2, and $8 50 for large No 3. Smoked Herring have been sold to a moderate extent at 30@35c. for Scale1, and 20@22c. for No. 1. Other kinds are inactive at quoted rates.

FLOUR AND MEAL.—The past has been a week of unusual excitement with dealers in flour. Immediately subsequent to our last issue, a further material decline was submitted to on the low grades. The unfavorable news from Europe, coupled with large arrivals and a difficulty in negotiating sterling exchange, have added greatly to the depression and at times we have had almost a panic in the market, the very large supplies in prospect causing much anxiety. The advices by the Adriatic were looked for with much interest, and her news, coming at a time when the English crops were being harvested, produced an unusual excitement, as with bad weather during harvest-time, the result could not fail to prove disastrous and greatly stimulate our market. The intelligence has proved otherwise, but the lateness of the harvest and a certainty that the crop will not be large, has exerted rather a favorable influence than otherwise, and more steadiness has since prevailed, with a good demand at the decline of 30@40c. ₱ bbl. on the low grades, and 20@25c. on the better brands. Canadian Flour has declined 2@30c. ₱ bbl., and is not plenty at the close. The business is confined to the low grades. Choice brands are scarce and firm. Southern Flour has declined with some liberal arrivals and unfavorable news from Europe, a further material decline has been yielded; at this the inquiry has been very active, in part for future delivery. The quantity on the Canal is large, but a slight decline in freights and a further abatement in prices of 3c. per bushel, have induced a brisk inquiry, and the sales since Monday have been in excess of any this season, the market closing in favor of the buyer. Rye has become more plenty, and with a fair demand is without much change. Oats have declined slightly, but close very firmly, with no stock here. Barley has improved, and is in limited demand at the close. Corn has fluctuated slightly, and with moderate arrivals and a good inquiry for the trade, closes firmly.

NAVAL STORES.—Spirits Turpentine has been in fair demand at 40@41 3c. for merchantable and shipping in Southern and New York bbls. Crude has ruled quiet at $2 87½ per 280 lbs., Common Rosin has been in fair request at $1 35 afloat, but toward the close a better feeling prevails, and a cargo was placed at $1 36, while invoices from yard commanded readily $1 40 per 310 lbs., delivered. The Medium and Fine grades have been sparingly dealt in, and the market remains depressed for the former. Tar is rather quiet; the last sale of Washington Rope was at $2 66 per bbl.

OILS.—Linseed is in limited request at 59@60c., but English is scarce and held higher. Crude Whale and Sperm have been in better request, at full prices. Sales of 4,300 bbls. of the latter, at $1 53@$1 55 per gallon, cash—mostly the latter rate; and 2,600 do. of the former at 54@56c., cash—mostly at 55@56c. Olive has been in good demand at $3 15@$4 15 for quarts and pints, and $1 30@$1 32½ per gallon in casks. Other kinds sell slowly as wanted, at our quotations.

PROVISIONS.—The demand for Pork has been in excess of the offerings, and prices of most kinds have improved, and the tendency is still upward. Our stock is mush reduced of Mess, and this being the cheapest market on the coast, induces much firmness, and a good autumn trade is confidently looked for. Beef is lower and more active. The Eastern demand has improved—the low prices current attracting a more general inquiry. Prime Mess Beef and Beef Hams are dull, and prices somewhat nominal. We are without stock of Bacon or Cut Meats, hence quotations are nominal. Smoked Meats are in limited supply, and very firm. Lard has improved slightly, with a good domestic inquiry. This stock is very small. Butter is more plenty, and prices are lower, and tend downward. Cheese is very firm, and in demand at full rates.

WOOL.—A good inquiry prevailed for California and Texas, as well as the low and medium grades of foreign, suited for clothing qualities, early in the week, but toward the close the demand abated, owing partly to the light stock of all descriptions offering and the extreme prices asked. The transactions comprise 70,000 lbs. Native Fleeces at 40@60c. for Common to Choice Saxony; 150,000 lbs. California at 12@30c. for Common to Extra Saxony, and 33@39c. for Extra Sorted; 45,000 lbs. Texas at 14@26c for Common to Fine, and 30@36c. for Washed do.; 16,000 do. Pulled at 36@45c. for Lambs and Super Country; also 16,000 lbs. inferior Curacoa at 7c.; 125 bales Cape at 30c.; 160 Chiguas St. Jago at 22c.; 350 bales Donskoi at 21@22c.; 90 do. Unwashed Entre Rios at 10¼c., 6 months; and 200 do. Mestiza, 50 do. Montevideo, and a few small lots of East India, on private terms

PRICES CURRENT.

CORRECTED FOR THE INDEPENDENT.

Ashes—DUTY: 15 ₱ ct. ad val

Pot, 1st srt 100lb	—	a	5 25
Pearl, 1st sort	—	a	5 62

Candles—DUTY: 15 ₱ ct.

Sperm, ₱ lb	37	a	38
Do.pt.L'Polh'&Co	47	a	48
Do.do.J'd & M'y	47	a	48
Adam'tine, City	18	a	19
Adam'tine, Star	17	a	18

Coal—DUTY: 24 ₱ ct. ad val

Liv. Orr'l ₱ ch'n	—	a	7 50
Sidney	—	a	5 00
Pictou	—	a	5 00
Anth'e ₱ 2,000 lb	4 00	a	5 00

Cocoa—DUTY: 4 ₱ ct. ad val

Maracaibo	30	a	17½
Guayaquil in bd	14	a	15
Para, in bond	—	a	—
St. Dom'o, in bd	—	a	—

Coffee—DUTY: 15 ₱ ct. ad val

Java, white, ₱ lb	16¼	a	19
Bahia	none.		
Brazil	13¾	a	15½
Laguayra	14¾	a	15
Maracaibo	14¾	a	15
St. Dom'o, cash	13	a	13½

Copper (KUPFER) — DUTY:

Bolts and Brasiers' 15 ₱ Pig, Bar, and Sheathing, FREE.			
Sheath'g, new, ₱ lb	—	a	—
Sheath'g, old	19	a	21
Sheath'g, yellow	20	a	—
Pig, Cable	21	a	21½
Bolts	—	a	30

Domestic Goods—

Sht's bn. ₱ ₱ yd	7	a	7¾
Shirt'gs, bld	7	a	7¾
" S. I. do	7	a	8
Sheetgs br, 4-4	8½	a	8¾
Sheetgs br, 5-5	9	a	10
" bl. 4-4	7¾	a	8¾
" bl. 5-4	10¾	a	12
Calicoes, blue	8¾	a	8¾
Calicoes, fancy	8	a	10
Br. Drills	—	a	8¾
Kent. Jeans	13	a	27
Satinets	27	a	65
Checks, &c.			nom.
Cot. Os. So. No.1	10¼	a	13
Cot. Os. So. No.2	8¾	a	10¾
Cot. Batts			nom.
Cot. Yn.5s@7s			nom.
Cot.Yn.14s@20			nom.
Cot.Yn.20s up			nom.

Drugs and Dyes—

Alcohol ₱ gal	48	a	54
Aloes ₱ lb	8	a	16
Aloes Socotrine	30	a	45
Alum	2¾	a	2¾
Annatto, fair	70	a	77½
Argols, refined	27	a	33
Arrowroot Berm	30	a	40
Arsenic, pow'r	3	a	3¾
Assafœtida	20	a	25
Balsam Capivi	55	a	62½
Balsam Tolu	50	a	75
Balsam Peru	1 25	a	1 30
Bark Cinchona	10	a	12
Bark Cusparia	10	a	12
Bark Peruvian	10	a	12
Berries Cubeb	10	a	12
Berries Pers	10	a	12
Berries Turk	9	a	12¾
Bi-Carb. Soda	3 75	a	—
Borax, refined	18¼	a	19¾
Brimstone rll	3½	a	3¾
Brimstone flor	3½	a	4¾
Brimstone Sun	57 50	a	60
Camphor cr ₱ lb	—	a	—
Camphor ref	46	a	47¾
Cantharides	70	a	77½
Carr. Ammonia	—	a	16
Cardamoms	1 12½	a	1 30
Castor Oil in bls. ₱ gal	1 07½	a	1 10
Castor Oil, E. I	1 12½	a	1 15
Chamomile, Fl	65	a	75
Chlorate Pota	29	a	30
Cochineal fine	90	a	95
Cochineal Mex	92½	a	1 05
Copperas Am	1¾	a	1½
Crem Tar ₱ lb	33	a	33½
Cubebs E. I	30	a	—
Cutch	5	a	6¾
Epsom Salts	2¾	a	2¾
Gamboge	—	a	—
G'm Arabic sort	10¾	a	11
G'm Arabic pk'd	14	a	28
Gum Benzoin	—	a	50¾
Gum Cowrie	6¼	a	—
Gum Myrh, E. I	10	a	25
Gum Myrh, Ty	25	a	32
Gum Trag. st	17	a	37½
Gum Trag. fl	75	a	80
Hyd. Pota. ₱ lb	2 50	a	2 60
" & Fr	2 50	a	2 60
Ipecacuanha Br	1 12½	a	1 15
Jalap	—	a	1 10
Lac Dye	10	a	20
Licorice Paste	28	a	30
Madder Dutch	11¾	a	12
Madder Fr	12¾	a	12¾
Manna small flake	53	a	80
Manna large flake	1 15	a	1 40
Nutg'lls bl. Aleppo	24	a	26
Oil Bergamot	2 75	a	3 75
Oil Cassia	4 00	a	4 12½
Oil Lavender	85	a	90
Oil Peppermint	1 75	a	2 00
Oil Orange	2 00	a	2 12½
Opium Turkey	5 37½	a	5 50
Oxalic Acid ₱ lb	17	a	19
Phosphorus	77½	a	80
Pruss. Potash	33	a	35
Quicksilver	—	a	80
Rhubarb Chi	45	a	55
Saleratus cash	—	a	6
Sal Ammoniac	9¾	a	9¾
Sal Soda	—	a	1
Sarsa'rilla, Hond	26	a	30
Sarsa'rilla Mex	9¾	a	10
Senna E. I	7	a	11½
Senna Alex	18	a	24
Shellac	48	a	55
Soda Ash 60 ₱ ct	2 25	a	2 30
Sugar Lead W	11	a	12
Sulph Quin	1 75	a	1 77½
Tartaric Acid	—	a	53
Verdigris	35	a	37½
Vitriol, Blue	9	a	9½

Feathers—DUTY: 25 ₱ ct.

L. Geese, ₱ lb	50	a	54
Tennessee	44	a	46

Fish—DUTY: 15 ₱ ct. ad val

Dry Cod, ₱ cwt	3 75	a	4 37½
Dry Scale	2 00	a	2 75
Pick'd Cod	—	a	3 50
Mack'rel, No.1, 17 50 ₱ bbl	16	a	16 00
Mack. No.1, Hal	—	a	—
Mack. No. 2, M.11 50	a12 00		
Mack. No.3, M.1 875	a 9 25		
Mackerel No. 3	6 50	a	6 00
Salm'n, Pic. Nor	—	a17 50	
Sal. Pic. ₱ tce. 22 00	a24 00		
Shad, Ct., No. 1 ₱ bbl	—	a	—
Shad, Ct., No. 2	—	a	—
Shad, Sou. ₱ bbl	—	a	—
Herring, Pick'd	2 25	a	3 50
Herr'g, ₱ box	35	a	50
Herring, No. 1	20	a	22

Flax—DUTY: 15 ₱ ct. ad val

American, ₱ lb	—	a	—

Flour and Meal—DUTY: 15 ₱ ct. ad val

Sour	4 60	a	5 00
Superfine, No. 2	5 73	a	5 00
State Superfine	5 05	a	5 20
State, ex. br	5 35	a	5 50
West, mix'd, do	5 35	a	5 40
Mich. & in stdc	5 10	a	5 20
Ohio Superfine	5 10	a	5 20
Ohio ex. brds	5 70	a	5 80
Genesee, do	5 70	a	7 00
Canada, Sup	5 30	a	5 40
Canada, ex	5 50	a	7 50
Brandywine	—	a	6 25
Georgetown	5 90	a	7 25
Petersburg City	7 60	a	7 40
Rich. County	6 25	a	7 00
Alexandria	5 75	a	7 00
Balt. Howard st	5 75	a	6 25
Rye Flour	3 50	a	4 30
Corn Meal, J'y	3 50	a	—
" Brandywine	3 95	a	—
" Penn	3 75	a	—
" Jersey	—	a	—
" Western	3 75	a	—
" Brandywine	3 95	a	—
" Penn	3 75	a	—
" Jersey	—	a	—
" Western	3 75	a	—

Fruit—DUTY: Not D'd, 30: DUTY F., 8 ₱ ct. ad val

Rais. Sn. ₱ ½ ck	—	a	—
Rais. loose, 4 bx	2 00	a	2 20
Cur'nts. Zte. ₱ lb	5	a	5½
Citron	20	a	21
Aim. Mr. sft. sh	—	a	—
" Ivica, ss	—	a	12
" Sic. ss	—	a	7
" Shelled	20	a	22½

Furs and Skins—DUTY: 8 and 15 ₱ ct. for undressed and dressed.

Beaver, pcht. ₱